تعليم الحق

TA'LEEMUL HAQ



AN AUTHENTIC COMPILATION ON THE FIVE FUNDAMENTALS OF ISLAAM

تعليم الحق

Taaleem ul Haq

2010 Edition

CONTENTS

In The Name Of Allaah, The Most Beneficent, The Most Merciful.

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We Praise Allaah And Pray For Allaah's Blessings To His Noble Prophet

1. The name of our Religion is Islaam.
2. A person who follows the Religion of Islaam is called a Muslim.
3. Islaam stands on five pillars.
4. These pillars are as follows :
    a. **Shahaadah** *(Profession of Faith)*

       Every Muslim must believe in and declare that,
       There Is None Worthy Of Worship But Allaah And Muhammad Is Allaah's Messenger.
    b. **Salaah** *(Daily Five Times Prayer)*
    c. **Zakaah** *(Giving To The Poor And Needy)*
    d. **Sawm** *(Fasting during month of Ramadaan)*
    e. **Hajj** *(Pilgrimage in the month of Zul Hijjah)*
5. Islaam is a Religion of Peace.
6. Islaam is a Perfect and True Religion.
7. Islaam teaches us all the good things about this World and the Hereafter.
8. Islaam is a complete way of life.

KALIMAH OF ISLAAM

The First Kalimah

<table>
<tr><td colspan="2">لآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ</td></tr>
<tr><td>مُحَمَّدٌ رَّسُوْلُ اللّٰهِ</td><td>لآ اِلٰهَ اِلَّا اللّٰهُ</td></tr>
<tr><td>Muhammad ﷺ is The Messenger of Allaah</td><td>There is none worthy of worship but Allaah</td></tr>
</table>

This Kalimah is also called: Kalimah Tawheed and Kalimah Tayyibah

The Second Kalimah

KALIMAH SHAHAADAH (TESTIFICATION)

<table>
<tr><td colspan="2">اَشْهَدُ انْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَہٗ لَا شَرِيْكَ لَه، وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُه وَرَسُوْلُه</td></tr>
<tr><td>لَّآ اِلٰهَ اِلَّا اللّٰهُ
There is none worthy of worship but Allaah</td><td>اَشْهَدُ انْ
I testify that</td></tr>
<tr><td>اَنَّ مُحَمَّدًا عَبْدُه وَرَسُوْلُه
that Muhammad ﷺ
is Allaah's Servant and Messenger</td><td>وَ اَشْهَدُ
and I testify</td></tr>
</table>

The Third Kalimah

KALIMAH TAMJEED (GLORIFICATION OF ALLAAH.)

وَ الْحَمْدُ لِلّٰهِ 2. All praise be to Allaah	سُبْحَانَ اللّٰهِ 1. Glory be to Allaah.
وَ اللّٰهُ اَكْبَرُ 4. And Allaah is the greatest	وَ لآ اِلٰهَ اِلَّا اللّٰهُ 3. There is none worthy of worship besides Allaah.
اِلَّا بِاللّٰهِ الْعَلِيّ الْعَظِيْم 6. Except from Allaah. The Most High The Great.	وَلا حَوْلَ وَلاَ قُوَّة 5. There is no Power and might

The Fourth Kalimah

KALIMAH TAWHEED (BELIEVING IN THE UNITY OF ALLAAH.)

وَحْدَهُ 2. Who is alone	لا اِلٰهَ اِلَّا اللّٰهُ 1. There is none worthy of worship besides Allaah.
لَهُ الْمُلْكُ 4. For Him is the Kingdom	لا شَرِيْكَ لَهْ 3. (and) He has no partner
يُحْيِ وَ يُمِيْتُ 6. He gives life and causes death.	وَ لَهُ الْحَمْدُ 5. and for Him is all praise..
وَهُوَ عَلٰى كُلِّ شَئٍ قَدِيْرٌ 8. And He has power over everything	بِيَدِهِ الْخَيْرُ 7. In His hand is all good.

The Fifth Kalimah

KALIMAH RADDE KUFR (DISPROVING OF KUFR.)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهٖ وَ اسْتَغْفِرُكَ لِمَا
لَا اَعْلَمُ بِهٖ تُبْتُ عَنْهُ وَ تَبَرَّاْتُ مِنَ الْكُفْرِ وَ الشِّرْكِ وَ الْكِذْبِ وَ الْمَعَاصِیْ
كُلِّهَا وَ اَسْلَمْتُ وَ اَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

(O Allaah ! I seek protection in You from that I should join any partner with You knowingly. I seek Your forgiveness from that which do not know. I repent from it (ignorance.) I free myself from disbelief and joining partners with You and from all sins. I submit to Your will I believe and I declare: There is none worthy of worship besides Allaah and Muhammad ﷺ is Allaah's Messenger.

IMAAN (BELIEF)

Question: What is Imaan?
Answer: Imaan (Belief) is to have faith in something and to proclaim it.

To a Muslim Imaan (Belief) means firm belief in Allaah and the teachings of our Beloved Prophet Muhammad ﷺ

Imaan (Belief) Mujmal

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهِ	
كَمَا هُوَ 2. as He is	اٰمَنْتُ بِاللّٰهِ 1. I believe in Allaah
وَقَبِلْتُ جَمِيْعَ اَحْكَامِهِ 4. and I have accepted all His orders.	بِاَسْمَآئِهِ وَصِفَاتِهِ 3. with His many names and qualities

A Muslim has to proclaim Faith in 7 things, these are :

Imaan (Belief) Mufassal

وَكُتُبِهٖ 3. His Books	2. His Angles,	اٰمَنْتُ بِاللّٰهِ 1. I believe in Allaah,
وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى 6.and that fate, it's good and bad is given by Allaah.	وَالْيَوْمِ الْاٰخِرِ 5. in the Day of Judgment	وَرُسُلِهٖ 4. His Messengers,
	وَالبعث بَعْدَ الْمَوْتِ 1. and that life after death.	

BELIEF IN ALLAAH

1. That Allah is One, without any partners.

2. There is nothing like Him.

3. There is nothing that can overwhelm Him.

4. There is no Deity other than Him.

5. He is the Eternal without a beginning and enduring without end.

6. He will never perish or come to an end.

7. Nothing happens except what He wills.

8. No imagination can conceive of Him and no understanding can comprehend Him.

9. He is different frown any created being.

10. He is living and never dies and is eternally active and never sleeps.

11. He creates without His being in need to do so and provides for His creation without any effort.

12. He causes death with no fear and restores to life without difficulty.

13. He has always existed together with His attributes since before creation.

15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

17. He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything.

We should therefore only call on to Allaah for all our needs.

THE ANGELS

1. Allaah has created Angels out of light and gave them various duties to perform.
2. They are invisible to us.
3. They do not commit sin nor do they disobey Allaah.
4. They do what Allaah has ordered.
5. We do not know their exact number.
6. We know of four famous Angels. They are :

    I. Hazrat Jibraeel عليه السلام.

    II. Hazrat Michaaeel عليه السلام.

    III. Hazrat Izraaeel عليه السلام.

    IV. Hazrat Israafeel عليه السلام.

Hazrat Jibraeel عليه السلام brought Allaah's book, orders and messages to all the Prophets. He was also sent to help the Prophets at times and fight against their enemies.

Hazrat Michaaeel عليه السلام is in charge of food and rain. Other angels work under him who is in charge of clouds, the seas, the rivers and the winds. He gets the order from Allaah. He then orders the others under his command.

Hazrat Izraaeel عليه السلام *(Malikul Mawt)* takes away life with the order of Allaah. He is in charge of death. Numerous angels work under him. Some take away the lives of good people whilst others looking very fearful take away the lives of sinners and disbelievers.

Hazrat Israafeel عليه السلام will blow the Soor (Bugle) on the Day of Judgement. The sound will obliterate and eradicate everything that is on earth and in the skies. When he will blow for the second time all will come to life with the order of Allaah.

Kiraaman Kaatibeen عليه السلام are Two Angels that are always with every person.

One Angel writes all the good deeds whilst the other records all the evil deeds

Munkar عليه السلام and **Nakeer** عليه السلام question a person in the grave.

The questions they will ask are as follows:

Who is your Lord?

What do you say and testify in regard to that man (Muhammad ﷺ) who came to you?

What is Your Religion?

7. Some Angels are in charge of the Heaven, some of the Hell, some of looking after children, the old, the weak and others whom Allaah wishes to protect.
8. From the Quraan and Hadith we have come to know that various other Angels are in charge of various other duties.

BOOKS OF ALLAH

1. Allaah has revealed His Books to various Prophets for the guidance of their nations.
2. The large Books are called *Kitaab* whilst the small Books are called *Sahifahs*.
3. The four main Books that were revealed are:

   I. Touraat. *(Old Testament)*

   II. Zaboor *(Psalms)*

   III. Injeel *(New Testament)*

   IV. Holy Quraan*(The final book of Allaah)*

The Touraat was given to Hazrat Moosa عليه السلام
The Zaboor were given to Hazrat Dawood عليه السلام
The Injeel was given to Hazrat Eisaa عليه السلام
The Holy Quraan, the final Book of Allaah was revealed to Hazrat Muhammad ﷺ

4. Besides these, there were many smaller Books revealed, e.g.

- 10 *Sahifahs* were revealed to Hazrat Aadam عليه السلام
- 50 *Sahifahs* were revealed to Hazrat Sheeth عليه السلام
- 30 *Sahifahs* were revealed to Hazrat Idrees عليه السلام
- Between 10 and 30 *Sahifahs* were revealed to Hazrat Ibraheem عليه السلام

5. All the other Books besides the Holy Quraan were revealed at once.
6. The Holy Quraan was revealed over a period of 23 years.
7. All the other Books are no more in their original form. Changes, alterations and additions have been made to them.
8. The Holy Quraan has been memorized by millions from the beginning of Islaam right to the present day.
9. Allaah has promised to safeguard the text of the Holy Quraan, which is miraculous.
10. The Holy Quraan is the final book of Allaah. It is still pure, clear and free from any change or alteration.

MESSENGERS AND PROPHETS OF ALLAH

1. Allaah sent many Messengers and Prophets to this world from time to time to guide mankind.
2. These Messengers and Prophets were known as *Rasools* and *Nabis*.
3. A *Rasool* is a Messenger who received a new *Shariat* (Divine Law) and Book from Allaah.
4. A *Nabi* is a Prophet who is sent to confirm the Law of the one who is sent before him.
5. All the *Rasools* were *Nabies* but not all the *Nabies* were *Rasools*.
6. The First of these Messengers and Prophets was : Hazrat Aadam عليه السلام
7. The Last of these Messengers and Prophets was : Hazrat Muhammad ﷺ
8. We do not know the names of all the *Nabies* and *Rasools* that came into the world.
9. Hazrat Muhammad ﷺ mentioned that the number of *Nabies* (Prophets) was 124,000
10. The Number of *Rasools* (Messengers) was 300 and in teens.
11. All the *Nabies* (Prophets) and *Rasools* (Messengers) were human beings whom Allaah chose to convey His message to the people.
12. They always spoke the truth, committed no sins and conveyed the message without adding or leaving out anything.
13. They performed miracles with the help of Allaah Ta'aala.
14. No person can become a *Nabi* or a *Rasool* by his own effort.
15. No more Messengers or Prophets will come after our *Nabi* Hazrat Muhammad ﷺ .He was the final Prophet and Messenger of Allaah.
16. In the Holy Quraan Allaah Ta'aala mentioned our *Nabi* Hazrat Muhammad ﷺ as Khaatimun Nabiyeen which means that he is the *Last* of all the *Nabies*.
17. Our *Nabi* Hazrat Muhammad ﷺ has of the highest position amongst all the Prophets.
18. All the Messengers & Prophets of Allaah preached about the oneness of Allaah Ta'aala.

Aadam عليه السلام
Idris عليه السلام
Nuh عليه السلام
Hud عليه السلام
Saalih عليه السلام
Ibrahim عليه السلام
Lut عليه السلام
Isma'il عليه السلام
Is'haq عليه السلام
Yaqub عليه السلام
Yusuf عليه السلام
Ayyub عليه السلام
Shu'ayb عليه السلام

Musa عليه السلام
Harun عليه السلام
Dawud عليه السلام
Sulayman عليه السلام
Ilyas عليه السلام
Al-Yasa عليه السلام
Yunus عليه السلام
Dhul-Kifl عليه السلام
Zakariyya عليه السلام
Yahya عليه السلام
Eisaa عليه السلام
Muhammad ﷺ

COMPANIONS OF THE PROPHET ﷺ

People who saw *Nabi* ﷺ or stayed in his company, embraced *Islaam* and died as *Muslims* are known as *Sahaabah* رضي الله عنهم.

Singular : Sahaabi	Plural : Sahabah.

Any person who was in the companionship of saw *Nabi* ﷺ for even a small moment is a *Sahaabi* provided he or she died as *Muslim*.

1. *Nabi* ﷺ mentioned: "All the *Sahaabah* رضي الله عنهم are just and pious and whomsoever amongst them you shall follow you shall be guided."
2. The highest rank amongst the *Sahaabah* رضي الله عنهم is that of *Hazrat Abu Bakr* رضي الله عنه His position is superior to the entire *Ummah* (followers) of *Nabi* ﷺ till the day of Judgement.

Next in rank is

- Hazrat Umar Bin Khattab رضي الله عنه
- Hazrat Usman رضي الله عنه
- Hazrat Ali رضي الله عنه

Thereafter the position of the other Sahaabah رضي الله عنهم is best known by Allaah Ta'ala alone.

3. Amongst the Sahaabah رضي الله عنهم is a group of 10 companions regarding whom *Nabi* ﷺ gave the glad tiding of *Jannah* (Paradise). These are known as the *Ashara-E-Mubashsharah* (The 10 who have been given the glad tidings of Jannah) they are :

1. Hazrat Abu Bakr رضي الله عنه
2. Hazrat Umar رضي الله عنه
3. Hazrat Usman رضي الله عنه
4. Hazrat Ali رضي الله عنه
5. Hazrat Talha رضي الله عنه
6. Hazrat Zubair رضي الله عنه
7. Hazrat Abdur Rahman bin Auf رضي الله عنه
8. Hazrat Saad bin abi Waqqas رضي الله عنه
9. Hazrat Saeed bin Zaid رضي الله عنه
10. Hazrat abu Ubaidah bin Jarrah. رضي الله عنه

11. It is from the Sahaabah رضي الله عنهم the world learnt the Deen of Islaam. It is from them that we established the *Shariah* and obtained the *Sunnah* of our *Nabi* ﷺ

12. A non-Sahabi is not equal in rank to a Sahaabi رضي الله عنه, even though the non-Sahaabi may be the greatest *Wali* (pious friend of Allaah).

13. It is compulsory to show respect to all the Sahaabah رضي الله عنهم and abstain from speaking ill and criticizing the noble Sahaabah رضي الله عنهم of *Nabi* ﷺ

FATE

1. Allaah has the knowledge of everything before its creation.
2. Allaah has given human beings the willpower and the ability of doing good or bad.
3. Allaah's knowledge of what good or bad one would do even before one is created is called *Taqdeer* or Fate.
4. All favors are by Allaah's will alone and no misfortune happen except by the will of Allaah.
5. Therefore we should not despair over any misfortune or boast over any favour.
6. This teaches us that we should be thankful to Allaah for his favours and patient over any misfortune.

THE LAST DAY

1. This World will one day come to an end.
2. Besides Allaah Ta'aala no one knows the exact day of *Qiyaamah*. Only this much is known that on one Friday Hazrat Israfeel عليه السلام will be ordered to blow the soor (Bugle).
3. The sound will cause every living person or creature to die
4. The Earth will be shaken up.
5. The Mountains will become like flakes of cotton wool,
6. The Sun and the Moon will crash.
7. The Stars will lose their shine and the whole universe will be destroyed.
8. The approach of *Qiyaamah* will be known by its signs shown to us by our *Nabi* ﷺ

   Some of these signs are as follows:

    1. People will go against their Parents and disrespect them.
    2. Breach of trust.
    3. Singing, Music and Dancing will become common.
    4. Illiterate people will become leaders.
    5. People will speak ill of their ancestors and the previous pious people.
    6. People of low means will begin to boast of high buildings.
    7. Unworthy people will be given high posts.
    8. Imaam Mahdi will arrive.
    9. Dajjaal will arrive
    10. Eisaa عليه السلام will return as a *Ummati* (Follower) our *Nabi* ﷺ and defeat Dajjal
    11. Yajooj and Majooj will arrive.
    12. The Smoke
    13. Rising of the sun from the west
    14. The Beast
    15. The Fire

LIFE AFTER DEATH

1. After the day of *Qiyaamah* when everything will be destroyed, Hazrat Israfeel ﷺ will be ordered to blow the bugle (Soor) for the second time.
2. Every Person that lived on this earth from the time of Hazrat Aadam Hazrat ﷺ up to, the final day would be given life again.
3. They will all gather before Allaah Ta'aala for judgment in the *Maydaan-e-Hashr* (Field of Resurrection).
4. Everyone will have to give an account of all their deeds.
5. The day on which this will be done, is called:

Yaum-Ul-Hashr :	Day of Resurrection
Yaum-Ul-Jaza And Yaumud Deen :	Day of Judgment
Yaum-Ul-Hisaab :	Day of Reckoning

6. The good would be blessed and rewarded with *Jannah* (Paradise).
7. The evil ones would be punished in *Jahannam* (Hell)
8. Besides the *Kuffaar* and *Mushrikeen*, Allaah Ta'aala will forgive whomsoever He wishes.
9. *Kuffaar* - Plural of *Kaafir* meaning one who disbelieves in Allaah.
10. *Mushrikeen* - Plural of *Mushrik* meaning one who associates with Allaah Ta'aala any partner in His being or attributes.

QUESTIONS PART 1

1. What does Islaam teach?

2. What is the meaning of Kalimah Shahaadah?

3. Give another name for Kalimah Tayyibah?

4. What does Imaan (Belief) mean to a Muslim?

5. A Muslim has to proclaim faith in 7 things. These are mentioned in Imaan e Mufassal.

   What are these 7 things?

6. What is the meaning of *Kalimah Tawheed*?

7. What are the 5 Pillars of Islaam?

8. Read the following and explain their meanings,

   (A) *Kalimah Tamjeed* (B) *The 5th Kalimah*. (C) *Iman-E-Mujmal* (D) *Iman E-Mufassal*.

9. Who are the *Kiraaman Kaatibeen* and what do they do?

10. What are *Sahifas* and to which *Nabis* they were given? How many to each *Nabi*?

11. What is the meaning of *Khatamun Nabiyeen*?

12. Name, some of the famous *Nabies*?

13. What did the *Prophets Of Allaah* preach about *Allaah*?

14. What is *Taqdeer or Fate* called?

15. What are some of the Signs of *Qiyaamah*?

16. What is the meaning of *Yaum-UI-Hasher* and *Yaum-Ul-Hisaab*?

17. Name the four famous Angels?

18. What are the questions that will be asked in the grave?

19. State the Responsibility of the four famous Angels?

20. Name the four main Books and to whom they were revealed?

21. Over a period of how many years was the Quraan revealed?

22. Approximately how many *Nabies* were sent to the World?

23. When will *Qiyaamah* take place?

24. Who are the *Sahaabah* and mention what *Nabi* ﷺ has mentioned regarding them?

25. Mention the ranks of the *Sahaabah* and name the *Ashara-E-Mubassharah*?

26. Explain the rank of *Wali* and the rank of a *Sahaabi*?

27. It is .... to show respect to all the *Sahaabah*.

End of Taleemul Haq Part 1

Istinja

Part-2

NAJAAST (Filth)
is of two types

HAQEEQI
which can be seen

Ghaliza
(heavy type)

Khafifah
(light type)

HUKMI
which cannot be seen

E.g. breaking of Wudhu or a need of Bath.

NAJAASATE HAQEEQI:	Uncleanliness or filth that can be seen e.g. urine, stool, blood and wine.
NAJAASATE GHALIZA:	Dense (heavy) types of Najaasat e.g. Urine and Stool of human beings.
NAJAASATE KHAFIFAH:	Lighter types of Najaasat e.g. Urine of Halaal animals.
MAKROOH:	Disliked or something which is against the conduct of Islam.

MAKROOH - E - TAHREEMEE:	Close to Haraam.
HARAAM:	Illegal or forbidden.

NAJAASATE HAQEEQI

THERE ARE TWO TYPES OF NAJAASATE HAQEEQI.

1. **NAJAASATE GHALIZA**
2. **NAJAASATE KHAFIFAH.**

Examples of NAJAASATE GHALIZA:

Urine and stool of human beings and the excretion of all animals and the urine of all Haraam (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.

Examples of NAJAASATE KHAFIFAH:

Urine of HALAAL ANIMALS (animals permitted for eating) and the excretion of HARAAM BIRDS.

NAJAASATE HAQEEQI:

Whether Najaasat Haqeeqi (Ghaliza or Khafifah) is on the body or cloth can be cleaned by washing three times. After every wash the garment must be squeezed.

	STOOL Excreta)	URINE	BLOOD
HUMAN BEINGS	Najaasat Ghaliza	Najaasat Ghaliza	Najaasat Ghaliza
HARAAM ANIMALS	Najaasat Ghaliza	Najaasat Ghaliza	Najaasat Ghaliza
HALAAL ANIMALS	Najaasat Ghaliza	Najaasat Khafifah	Najaasat Ghaliza
HARAAM BIRDS	Najaasat		Najaasat Ghaliza

	Khafifah		
HALAAL BIRDS	PAAK		Najaasat Ghaliza

ISTINJA

- ISTINJA means cleaning the private parts after passing out urine and stool by using clean water and earth etc.

1. It is SUNNAT to make ISTINJA after passing out urine, stool, etc.
2. It is permissible to use lumps of dry earth for ISTINJA, provided the body is properly cleaned.
3. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they have become clean.
4. It is MAKROOH to make ISTINJA with coal, bones, glass, baked bricks, printed paper, etc. It is not proper to use paper for ISTINJA which is also used for writing and printing. But with toilet paper it is different. It can be used for ISTINJA, since it was made only for that purpose and not for writing or printing.
5. It is MARKOOH to pass out urine while standing.
6. It is MAKROOH-E-TAHREEMEE to face or show the back to the KA'BA when passing out urine or stool.
7. It is FORBIDDEN to seat little children facing or showing their backs towards the KA'BA when passing out urine or stool.
8. Remove rings, badges or anything else on which the name of ALLAH, His RASOOL. (Sallallaahu-Alayhi-Wa-Salam), Quranic verses or Hadith are written. It is permitted to have them in the pocket.
9. Use the LEFT HAND only in ISTINJA.
10. Do not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
11. If you are in an open place and there is no toilet, then sit in a place where you cannot be seen by others.

BEFORE ENTERING THE TOILET RECITE:

اللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ
الْخُبُثِ وَالْخَبَائِثِ

Allahumma innee aAAoo thu bika minal-khubthi wal –khaba-ith

O ALLAH! I seek protection in You from the MALE and FEMALE DEVIL.

ENTER the toilet with the LEFT FOOT

AFTER LEAVING THE TOILET

Step out with the RIGHT FOOT and once OUTSIDE RECITE:

غُفْرَانَكَ ۔ اَلْحَمْدُ لِلّٰهِ الَّذِىْ
اَذْهَبَ عَنِّىَ الْاَذٰى
وَعَافَانِىْ ۔

Ghufranak, Allhamdullilahe alaze azhab annee alaza wa afanee

O ALLAH! I seek Your pardon. All praises are due to ALLAH Who has taken away from me discomfort and granted me relief.

QUESTIONS

1. Name the two types of NAJAASAT?
2. What is HUKMI Najaasat?
3. How should one clean Najaasat GHALIZA that is on the body or clothes?
4. What is HAQEEQI Najaasat?
5. Give examples of Najaasat KHAFIFAH?
6. Give examples of NAJAASATE GHALIZA?
7. Explain MAKROOH'?
8. Explain MAKROOH-E-TAHREEMEE?
9. What is HARAAM'?
10. How is it to face the KA'BA when making ISTINJA?
11. With which foot one should enter the TOILET?
12. What is the meaning of ISTINJA?
13. Can one use printed paper for ISTINJA?
14. What is the meaning of the DU'A that is recited before entering the TOILET?
15. Which direction should one not face towards nor show one's back during urinating or passing stool?

Wudhu (Ablution)

Part 3

NAJAAST (Filth)
is of two types

- **HAQEEQI** which can be seen
  - Ghaliza
  - Khafifah
- **HUKMI** which cannot be seen
  - HADASE
    - Hadase ASGHAR (in need of Wudhu)
    - Hadase AKBAR (in need of bath)

NAJAASATE HUKMI	When a person is in need of Wudhu or Bath.
HADAS	Breaking of Wudhu or Bath.
NAJIS (Napaak)	Unclean or Impure
KHILAAL	The passing of wet figure between the bread, fingers and toes.
FARZ	Compulsory
SUNNAT	The practice of Hazrat Muhammad Mustafa (Sallallaahu-Alaihi-Wa-Salam)
MUSTAHAB	Preferable
MAKROOH	Disliked

NAWAQIS	Nullify (Break) Wudhu or Bath.

WUDHU AND GHUSL

WUDHU AND GHUSL IS ALLOWED WITH THE FOLLOWING WATER

1. Rain water.
2. Well water.
3. Spring, sea or river water.
4. Water of melting snow or hail.
5. Water of a big tank or pond.

Water left over after drinking by human beings, Halaal animals and Halaal birds (e.g. cows, goats, and pigeons) is TAAHIR (clean)

WUDHU AND GHUSL IS NOT ALLOWED WITH THE FOLLOWING WATER.

1. All NAJIS or Napaak water.
2. Water extracted from fruit and trees.
3. Water that has changed its color, taste and smell and becomes thick because something was soaked in it.
4. Small quantity of water in which something NAJIS has fallen, e.g. Urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of Wudhu or Ghusl.
6. Water left over after drinking by HARAAM animals, e.g. dogs, pigs or animals of prey.
7. Water which a cat drinks immediately after eating a mouse is NAJIS.
8. Water left by a person who has just drunk wine is NAJIS.

THE NIYYAT (Intention)

- It is SUNNAT to make the NIYYAT for WUDHU.
- For Wudhu one should make the Niyyat at heart that he is performing Wudhu to get rid of HADASE ASGAR.
- HADASE ASGHAR: Means the need of Wudhu.

PRACTICAL DEMONSTRATION

IS VERY ESSENTIAL IN EXPLAINING THE PROCEDURE OF MAKING

WUDHU, NAMAAZ etc.



DU'A BEFORE COMMENCING WUDHU (Ablution)



I begin with the name of Allah
And all praises are for Allah.

1. To wash one's hands, face and feet, etc. before performing NAMAAZ is called WUDHU or Ablution. No Namaaz is accepted without Wudhu.
2. One should sit on a high and clean place to perform Wudhu. Face the direction towards the Holy KA'BA Sharif if possible.
3. Using TAHIR (clean) water FIRST wash BOTH the HANDS up to the WRISTS THREE times.




4. Use a MISWAAK for cleaning the teeth and then GARGLE the mouth THREE times.





- It is SUNNAT to make MISWAAK during WUDHU. By using a Miswaak the reward of a NAMAAZ increases 70 times.

5. Thereafter take water up to the NOSTRILS THREE times with the RIGHT hand and clean the nose with the LEFT hand.





6. Then wash your FACE THREE, times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.



7. Then make KHILAL of the BEARD.

8. Thereafter wash the RIGHT HAND INCLUDING (, THE ELBOWS THREE times.



9. Then wash the LEFT HAND INCLUDING the ELBOWS.



10. Then make KHILAL of the FINGERS.
11. Thereafter wet the hands and pass them over the head, ears and nape. This must be done ONCE only. It is known as MASAH.

DU'A WHILST MAKING WUDHU

وضو کرتے وقت کی دعا

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ

O Allah' forgive my sins and give expansion (abundance) in my home and grant me blessings in my substance.

MASAH

WET THE HANDS AND FINGERS

- Keep THREE fingers of each hand together (middle finger, ring finger and little finger).
- Keep thumb and index finger raised (away).
- Keep thumb, index finger and palm away from the head.
- Pass the three fingers from the forehead to the upper portion of the nape.
- Then place the palm on the sides of the head and bring forward to forehead.
- Then insert the front portion of the index finger into the openings of the ear.
- Then make Masah behind the ears with the inner part of the thumb.
- Make Masah of the nape with the back of the middle finger.







Then wash BOTH the FEET INCLUDING the ANKLES THREE times. First the Right and then the Left foot.

N.B. Use LEFT HAND for KHILAL of toes and washing of the feet.

First wash the RIGHT FOOT including the ankle and then make KHILAL of the TOES.

Beginning with the LITTLE toe of the RIGHT FOOT.

Then wash the LEFT FOOT including the ankle and then intake KHILAL of the TOES.

Completing at the LITTLE toe of the LEFT FOOT

DU'A AFTER COMPLETING WUDHU

RECITE KALIMA SHAHADAT.

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ashhadu Alla Ilaha Illal Allah WA Ashhadu Anna Muhammad Abduhu wa Rasuluhu

(I testify that there is none worthy of worship but Allah and I testify that Muhammad (Sallallaahu-Alaihi-Wa-Salam) is Allah's worshipper and messenger.)

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Allaahummaj-‘alnee minat-Tawwaabeen Waj’alnee minal-Mutatahhireen

(O Allah." make me of the repenters and make me of the purified.)

LEARN TO PERFORM AND CORRECT YOUR WUDHU

Step 1: Make Niyyah (Intention)

Intention is the basis of all actions. Before Wudhu, make the Niyyah that you are performing an act of worship by making Wudhu to please Allaah subhaanahu wa ta'aala

Step 2: **Say Bismillah** بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Say Bismil-laahir Rahmaanir Raheem (I begin with the name of Allaah, the most Gracious, the most Merciful).



Step 3: Begin by washing your hands

Wash both hands properly 3 times, up to and including the wrists. Make sure you do not miss any part.



Step 4: Rinse your mouth:

Rinse and gargle your mouth thoroughly, 3 times. Try to use a miswaak (toothstick) before rinsing your mouth as it is a Sunnah that multiplies the reward of Salaah by up to 70 times.

(Gargle gently if you are fasting)



Step 5: Clean your nose

Take some water with your right hand gently up into your nostrils, making sure it reaches into the nasal passage, and then clean it with the small finger of your left hand. Do this 3 times.



Step 6: Wash your face

(a) Thoroughly wash your entire face 3 times, covering from the top of your forehead to the bottom of your chin and from one earlobe to the other.

(b) Men with a light beard must take a handful of water, starting at the top of their beard, and rub the water through it.



Step 7: Wash your forearms

Start by putting some water into the palm of the right hand, and then raise your forearm letting the water run down your arm up to and including the elbows. Do this 3 times. Each time pass your other hand over your forearm to make sure it is completely wet and no part is missed. Then do the same with the left arm. After this use your wet hands to wipe in between the fingers of the right hand and then the left.



Step 8: Perform Masah

(a) Wet your hands, then place the palms of your wet hands on your forehead (where the hairline begins), and drag your hands all the way back to your neck, and then back to the front.



Step 8:

(b) Using the same wet hands, place the index fingers inside the lobe of your ears and then wipe the back of your ears using your thumbs.

(You may also pass the back of your wet hands over the back of your neck)



Step 9: Wash feet

Finally, wash both your feet 3 times, remembering to wash the ankles, heel and between the toes. Wash your right foot first and then the left. Try to use your left hand to wash your feet.

Step 10: **Du'aa after Wudhu:**

Once you have completed Wudhu, say the Kalimah Shahaadah:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

"Ashhadu an laa ilaaha illallaahu wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abduhu warasooluhu"

You should also say:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"Al-laahummaj 'alnee minat taw-waabeena waj 'alnee minal muta tah' hireena"

Fards in Wudhu:

1. To wash the entire face once
2. To wash the two arms including the elbows once.
3. To apply masah (wiping of head with wet hands) on the one-fourth of the head, that is, to rub a wet hand softly on it.

Fresh wudhu is needed after:

1. Natural discharge (e.g. urine, stool, wind and the like)
2. Flow of blood or pus from any part of the body.
3. Vomiting a full mouthful.
4. Falling in to deep sleep.

MORE ABOUT WUDHU

FARAAIDH OF WUDHU (Compulsory Acts)

There are 4 Farz in Wudhu

NB: If a FARDH is left out the WUDHU is INCOMPLETE. The items that are FARDH in WUDHU:

1. Washing the FACE from the FOREHEAD to the LOWER portion of the CHIN and from one EAR LOBE to the other.
2. Washing of BOTH the ARMS INCLUDING the ELBOWS ONCE.
3. Doing MASAH of a QUARTER of the HEAD ONCE.
4. Washing of BOTH the FEET INCLUDING the ANKLES ONCE.

If any of the FARAAI'D are left out or a HAIR's - BREADTHS place is left DRY the Wudhu will be INCOMPLETE

There are 13 Sunnats in Wudhu

If a SUNNAT is left out, the WUDHU is COMPLETE but the full SAWAAB of Wudhu is not gained.

1. Niyyat (intention)
2. Reciting of BISMILLAH.
3. Washing of the hands thrice up to the wrists.
4. Brushing the teeth by MISWAAK.
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. KHILAL i.e. to pass wet fingers into the beard.
8. KHILAL of the fingers and toes.
9. Washing of each part THREE times.
10. MASAH of the whole head ONCE.
11. MASAH of both the ears ONCE.
12. Wudhu done SYSTEMATICALLY.
13. Washing of each part one after the other without pause, so no part dries up before the Wudhu is completed.

There are 5 Mustahab in Wudhu

Carrying out a MUSTAHAB act brings SAWAAB or reward but no sin if left out.

The items MUSTAHAB in WUDHU are:

1. To begin from the RIGHT.
2. To make Masah of the nape.
3. Not to take ASSISTANCE from anyone.
4. To fact the OIBLA
5. To sit on the high and clean place.

There are 4 Makroohs in Wudhu

Committing of a MAKROOH act in Wudhu causes the full BLESSING of Wudhu to be lost although the Wudhu will not have to be REPEATED.

The items MAKROOH in WUDHU are:

1. To make Wudhu in a DIRTY PLACE.
2. To clean the nose with the RIGHT HAND
3. To talk of WORLDLY AFFAIRS.
4. To do WUDHU against the SUNNAT.

There are 8 Nawaqis in Wudhu

EIGHT things NULLIFY (break) the WUDHU. They are called NAWAQISE (breakers of) WUDHU.

1. Discharging of URINE, STOOL or the coming out of anything from the PRIVATE PARTS.
2. Discharging of GASES.
3. VOMITING IS MOUTHFUL
4. To fall ASLEEP lying down or by resting the body against something.
5. To FAINT due to some illness or any other reason.
6. Becoming INSANE or going MAD.
7. LAUGHING, ALOUD whilst in NAMAAZ.
8. FLOWING of BLOOD or MATTER from any part of the body.

MASAA-IL PERTAINING TO WUDHU

1. If blood or matter does not move from the place of the wound or sore, Wudhu will not break. Wudhu will only break if the impurity flows out of the wound or sore.
2. If clots of blood come out of the nose while blowing it, Wudhu will not break. Wudhu will only break if the blood is in the fluid state.
3. If a pimple has to burst in the eye, then the Wudhu will only break if the fluid (that comes out of the pimple) flows out of the eye.
4. If the blood in the saliva is more than the saliva, Wudhu will break. Therefore if one's saliva is reddish because of blood Wudhu will break.
5. Blood appearing on a toothpick will not break Wudhu if the effect of the blood cannot be seen in the saliva.
6. Fluid from a paining ear will break the Wudhu, even if there is no sore or pimple in the ear.
7. Water which flows from the eyes because of the eyes paining, will break the Wudhu.

8. If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if females fall asleep in the position of Sajdah, Wudhu will break.
9. A doubt will not break Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
10. During Wudhu one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhu, then the Wudhu will be complete. No notice should be taken of the doubt.
11. After Wudhu if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the whole Wudhu.
12. It is not permissible to touch the Quran Sharif and tray, plate, etc. on which a verse of the Quran Sharif is written or engraved, without Wudhu.
13. It is Mustahab (preferable) to make Wudhu for each Salaat even though one may be in the state of Wudhu. It is Mustahab only if at least two Rak'aats Salaat have been performed with the previous Wudhu. Thus if one did not perform any Salaat, it will not be permissible to perform fresh Wudhu before that Wudhu has been either broken or at least two Rak'aats Salaat have been performed.
14. If the four parts (that are Fare to be washed in Wudhu) become soaked in the rain or have been washed by swimming or taking a bath, etc. then Wudhu will be valid even if one had no intention of Wudhu.
15. While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
16. While making Wudhu the eyes should not be closed so tightly that the water is prevented from. Moistening the eyelashes or blocking the entry of water into the eye wells. To do so is Makrooh Tahrimi. If everyone eyelash remains dry or water has not entered the eye wells, the Wudhu will be incomplete.
17. The mouth should not be closed tightly while making Wudhu. To do so is Makrooh Tahrimi. If any part of the lips remains dry, the Wudhu will be incomplete.
18. Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Farz. To be washed in Wudhu, e.g. gum, paint, cutex (fingernail paint), etc. If one realizes after Wudhu that some gum or cutex has covered the fingernail (for example), then the Wudhu will only be valid if the gum or cutex is removed and the fingernail washed. There is no need to renew the Wudhu.
19. If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful than merely make Masah of the affected part.
20. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage.
21. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.
22. It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Wajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhu will not be valid.
23. After making Masah if the bandage, plaster, etc., comes loose and it is realized that the affected part has healed, then the Mash made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.

24. If the beard is thick then it is not Farz for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is Farz for the water to reach the skin as well.
25. Liquid that comes out of the eye while yawning does not break Wudhu.
26. Fingernails should be kept short. Dirt accumulates under long fingernails. Wudhu and Ghusl will not be valid if the dirt is of such a nature that it does not allow water to seep through. It is also against Islamic hygiene and Taharat rules to keep long fingernails and to allow dirt to accumulate under them.

Bad Odor
The odor of cigarettes, cigars, raw onions, etc. is offensive to both the Musallies and the Malaa'ikah (Angels). If one has smoked then the mouth should be thoroughly washed <u>nailed before entering the Masjid.</u>

QUESTIONS

1. Explain the term NAJAASAT and the difference between NAJAASATE HAQEEQI and NAJAASATE HUKMI.
2. Explain the terms NAJAASATE GHALIZAH and NAJAASATE KHAFIFAH and give examples for each.
3. Explain the terms :
    1. Hadas
    2. Hadase Asghar
    3. Hadase Akbar.
4. Explain the terms NAJIS.
5. What is the difference between WUDHU and GHUSL?
6. Mention 6 types of water that can be used to perform Wudhu or Ghusl.
7. Name 5 types of water with which Wudhu or Ghusl is not permissible.
8. NIYAAT for Wudhu is: Farz, Sunnats or Mustahab?
9. Translate the Duaas read at the following times:
    a. before commencing Wudhu
    b. whilst performing Wudhu
    c. After completing Wudhu.
10. During Wudhu one should sit ....and face the ....if possible.
11. Mention the benefits of using the MISWAAK.
12. The using of Miswaak is: a) Mustahab b) Sunnah c) Farz.
13. Explain the term MASAH and the procedure of making Masah Of the napa.
14. Explain the term KHIIAL.
15. Both the feet should be washed with the .... hand and the finger of the .... hand should be used for the Khila of the toes.
16. Khilal of the toes should begin at III' toe and at the .... toe.
17. Explain:

. Farz

    a. Sunnah

b. Mustahab
c. Makrooh
d. Nawaqis.

18. Mention the Faraa'iz, Sunnats, Mustahab, Makroohs and Nawaqis of Wudhu.
19. Will the Wudhu break if blood or matter does not flow from the wound?
20. What happens if a person doubts of having washed a certain part or not?
21. Mention three points regarding Masah over a bandage.
22. Is it necessary to make Wudhu after having taken a bath?
23. Does fluid that flows out of the eye while yawning, break the Wudhu?

Ghusl (Obligatory Shower)

PART 4



MORE ABOUT WATER

1. The water with which Wudhu or Ghusl has been made is called MUSTA'MAL (used) WATER. This in itself is TAAHIR, but Wudhu or Ghusl is not ALLOWED with this water.
2. Water from which DOGS, PIGS or ANIMALS of PREY have drunk is NAJIS (Impure). The water which a CAT drinks immediately after eating a mouse or any other creature is NAJIS (Napaak). Water left by a person who has just drunk WINE is also NAJIS (Napaak).
3. Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Napaak (filth), lizard, crow, kite, hawk, eagle and all other Haraam birds, is MAKROOH.
4. The water which has been left over after drinking by human beings, Halaal animals' e.g. a cow, goats, pigeons, doves and horses, is TAAHIR (clean).
5. All types of water will become NAJIS if NAJAASAT falls into them. However, two types of water are excluded from this rule, namely:

a. Flowing water of river or sea and
b. STORED water in LARGE QUANTITY, e.g. large reservoir or huge tank.

6. Stored or standing water which covers an area of approximately 21 x 21 FEET, THAT IS + (6.5m. x 6.5m) and is deep enough so that a person can take out water with his hands without baring the ground, is regarded as large quantity of water. Any tank or reservoir as big as that will be called a BIG TANK or a BIG RESERVOIR.
7. Any animal or bird which has FLOWING BLOOD and falls into water of a SMALL quantity and dies will make the water NAJIS (Napaak).
   E.g. birds, fowls, pigeons, cats or mice, etc.
8. The water of a big tank or reservoir becomes NAJIS when the TASTE, COI.OUR or SMELL of the NAJAASAT becomes apparent.



9. Animals that are born and live in water, e.g. fish, frogs, etc. or insects that do NOT have FLOWING BLOOD, e.g. flies, lizards, frogs or ants do not make the water NAJIS if they have to die inside the water.

TAHARAT (CLEANLINESS) NIYAAT OF GHUSL (BATH)

TO MAKE THE NIYYAT FOR GHUSL IS SUNNAT. One should make the intention of becoming PAAK (clean) from that HADAS (impurity) which he wishes to get himself clean from, e.g.:

EG. I AM MAKING GHUSL TO BECOME CLEAN (PAAK) FROM JANAABAT.

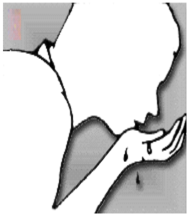
Hadase Akbar:

NEED OF COMPULSORY BATH.

Faraa-idh
(Compulsory Acts)
of GHUSL

THERE ARE THREE FARZ IN GHUSL

1. Passing water into and out of the mouth, i.e. GARGLING.



2. Putting water into the NOSTRILS.



3. Passing water over the entire body.



THERE ARE FIVE SUNNATS IN GHUSL

1. Washing hands up to the wrists.
2. Washing the private parts and the parts over which uncleanliness is found:
3. Niyyat of washing off Hukmi Najaasat.
4. Making Wudhu before washing the body.
5. Then passing water cover the whole body thrice.

Rules Whilst Making Ghusl

1. Ghusl should be made in a place of total privacy.
2. One should not face the Qibla whilst making Ghusl.
3. Ghusl may he performed standing or seated, preferably seated.
4. Use sufficient water. Do not skimp nor be wasteful
5. Abstain from speaking whilst performing Ghusl.
6. It is better not to read any Kalima or Ayah while bathing. Before performing Ghusl one should make

- Niyyat (intention) thus:
  I am performing Ghusl to become PAAK.
- Without Niyyat there is no SAWAAB (reward) although Ghusl will be valid.

Procedure for Performing GHUSL

1. Wash both hands including the wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of JANAABAT or NAJAASAT.
3. If there is NAJAASAT elsewhere on the body, it should now be washed off.
4. Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed THRICE.
5. After performing Wudhu pour water over the head thrice.
6. Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.
7. Then polar water over the entire body and rub.
8. If the hair of the head is not plaited, it is compulsory to wet all the hair up to the very base.
    - If a single hair is left DRY, Ghusl will NOT be VALID.

- o If the hair of a woman is plaited, she is excused from loosening her plaited hair but it is COMPULSORY for her to wet the base of each and every hair. If she fails to do so then the Ghusl will NOT be VALID.
- o As for men who grow long hair and plait them, they are NOT EXCUSED from leaving their hair DRY.
- o If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.

9. It is MUSTAHAB (preferable) to clean the body by rubbing it.
    - o All parts of the body should be rubbed with the hands to ensure that water has reached all parts of the body and no portion is left dry.
10. Rings, earrings, etc., should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.
11. On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
12. If after Ghusl one recalls that a certain portion of the body is left dry, it is not necessary to repeat the (Ghusl Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

QUESTIONS

1. The water with which WUDHU or GHUSL has been made is called?
2. Is WUDHU or GHUSL allowed with MUSTA'MAL Water?
3. The LEFT OVER water drunk by which animals is NAPAAK'?
4. The LEFT OVER water drunk by which animal is MAKRUH?
5. Water LEFT OVER by whom is TAHIR (clean)?
6. Name TWO types of water that does NOT become NAPAAK if something NAJIS (Napaak) falls into it?
7. When does a BIG TANK or RESERVOIR become NAJIS?
8. What does TAHAARAT mean?
9. What are the 3 FARAAI'Z of GHUSL?
10. What are the 5 SUNNATS of GHUSL?
11. What are the 6 Rules whilst making GHUSL?
12. Explain the PROCEDURE for making GHUSL?
13. Explain HADATHE AKBAR?

MASAA-IL PERTAINING TO GHUSL

1. It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of his sickness, it is Wajib to wash the head. Water has to flow over it.
2. Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. The Shariat emphasizes this so much, that if the feet have not been washed as yet, then first put on the clothes and thereafter washes the feet.
3. It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.

4. After Ghusl, Wudhu should not be made to perform Salaat or for any other Ibaadat since the Ghusl is sufficient.

- It is preferable to cut the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking bath. If one is in the state of Hadase Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body. Unwanted hair should preferably be removed once a week. If this is not possible then every second week. Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglecter will be guilty of sin.

Note: It is compulsory for a person who is in the state of Janaabat (impurity) to perform Ghusl.

It is also compulsory for a woman to have a bath after Haidh and Nifaas.

- Haidh: the female monthly period of menstruation. The maximum period of ten days.
- Nifaas: the blood which flows after childbirth the maximum period is forty days.

SEQUENCE TO BE FOLLOWED IN CLIPPING OF THE FINGER AND TOE NAILS.

Pairing of the finger nails should begin at the SHAHAADAT finger (index finger of the right hand). The nails of the balance three fingers (of the right hand) should be clipped next, in order. Thereafter continue with the small finger of the left hand and complete the remaining three fingers and thumb, in sequence. Lastly, clip the nail of the right thumb.

Clipping of the TOE nails should begin at the small toe of the RIGHT foot and end at the small toe of the LEFT foot, in order.

QUESTIONS:

1. True or False
    i. GHUSL will be VALID if one does not make the NIYYAH……………..
    ii. One must face the QIBLA while making GHUSL…………………..
    iii. It is better to READ KALIMAH while GHUSL (bathing)………………
    iv. GHUSL will NOT be valid if the mouth is thoroughly rinsed once……………
    v. In GHUSL it is COMPULSORY to wet the base of each and every hair………….
    vi. It is SUNNAT to clean the body by rubbing it whilst making GHUSL?
    vii. For GHUSL to be valid RINGS and EARRINGS, must be removed…………….
    viii. It is necessary to repeat the WHOLE GHUSL if any portion of the body is left dry……………….
    ix. It is preferable to do WUDHU again immediately after completing the Ghusl………….
2. Is it permissible to leave the head dry during a FARDH Ghusl?
3. If, due to some illness, a person did not wash his head during a FARDH Ghusl then is it necessary to repeat the entire Ghusl?
4. What is the ruling of the Shariat regarding the covering of the body?
5. What should be done regarding the ointment on a wound?

6. What should a person do if it is realized after a Fardh Ghusl that some hard food particle which stuck between the teeth? Why is this necessary?
7. After Ghusl, if a person performs Salaat without performing Wudhu, then is such a Salaat accepted?
8. Is it permissible to remove the hair, clip the finger nails or have a haircut in the states of Janaabat?
9. What is the maximum period that unwanted hair should be left from the body?
10. If this period as mentioned in 8 is exceeded, what will happen?
11. What is the sequence to be followed when clipping the finger and toe nails?

Dry Ablution and Wiping over Socks

PART 5

- To get rid of NAJAASATE HUKMIYYA by making use of clean earth or clay in a special way is called TAYAMMUM.
- TAYAMMUM is permitted when water is not available or when the use of water is injurious to health.

TAYAMMUM IS PERMITTED IN THE FOLLOWING CASES:

1. When water is not available within a radius of approximately 1.7 Kilometers (one mile).
2. When there is fear of any enemy or a dangerous animal or a snake near the water.
3. When the water is so little that, if the water is used up for Wudhu or Ghusl then there is fear of thirst.
4. When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.
5. When it is known by one's own experience or a capable doctor says that the use of water would definitely be injurious to one's health.
6. When one does not have sufficient amount of money to pay for water which is being sold.
7. Or if water is sold at a very ridiculous price.
8. One is at a place where there is no water, he himself guesses or someone tells him that water is available within approx one mile. It will now be necessary to fetch water and perform Wudhu.
9. It will not be necessary to fetch water if:
    a. there is no trace of water;
    b. no one is present to give information regarding water;
    c. It is believed that water will be found after a distance of approx. I mile or more.
    d. Tayammum will now be permissible for Wudhu.
10. If so little water is available that a person can only carry out the four FARAA'ID of WUDHU, then TAYAMMUM is not permissible.
11. If something NAJIS had fallen on the ground or sand etc., it is not permissible to use that earth for TAYAMMUM even if it dries up. But Namaaz on that place is permissible after it has become dry.
12. Q If there is very little water, and one is in need of GHUSL or WUDHU and his clothes and body is also NAJIS (Napaak) what should one do?
    A First: One should wash off the NAJAASAT from one's body and clothes.
    Then: Do TAYAMMUM.

Faraa-idh

(Compulsory Acts) of Tayammum

THERE ARE THREE FARZ IN TAYAMMUM

FARAA'IZ (COMPULSORY ACTS) OF TAYAMMUM:

1. NIYYAT (intention)
2. Striking both hands on earth and rubbing them on the face.
3. Striking both hands on earth and rubbing both forearms including the elbows.

Masnoon way of Tayammum

FIRST RECITE:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

AND MAKE NIYYAT
For GHUSL one should make the intention:
"I am making TAYAMMUM for GHUSL".
For WUDHU one should make the intention:
"I am making TAYAMMUM for WUDHU".

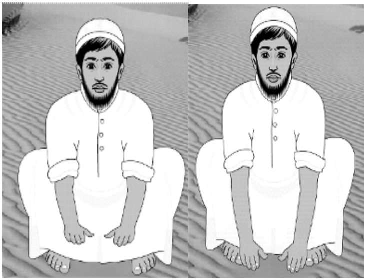
FIRST

Make NIYYAT or intention in the following way:

"O Allah, I am making TAYAMMUM for WUDHU or GHUSL, to perform my NAMAAZ or recite the QURAAN SHARIF, etc.

SECOND

Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands.

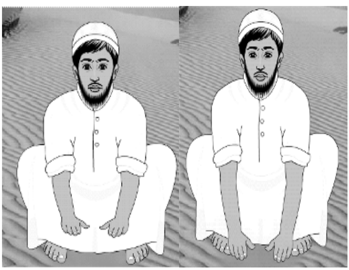


Rub both the hands over the complete face without leaving a hair's breadth of space.



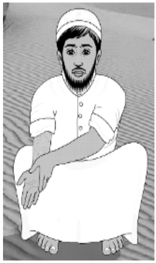
THIRD

Strike both hands again on the ground.



Then dust the hands and blow off the excess dust.

Rub the left hand over the complete right hand including the elbow.

Rub the right hand over the complete left hand including the elbow.




Then do KHILAL of fingers. If one is wearing a ring it is necessary to remove it or at least revolve it. It is SUNNAT to do KHILAL of the beard also.

TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL.

ITEMS ON WHICH TAYAMMUM IS PERMITTED

1. Taahir earth.
2. Sand.
3. Stone.
4. Limestone.
5. Baked earthen pots (Unglazed).
6. Walls of mud, stone or brick.
7. Clay.
8. All items which have thick dust on them.

ITEMS ON WHICH TAYAMMUM IS NOT PERMITTED

1. Wood.
2. Metal.
3. Glass.
4. Food items.
5. All items which burn to ash, rot or melt.

Things on which TAYAMMUM is allowed need not be covered with dust.

If there is a stone, brick or clay pot, it can be used for TAYAMMUM even after it was washed clean and has no dust on it.

TAYAMMUM is permissible if one is on the point of missing the:

- JANAZA NAMAAZ or
- EIDAIN NAMAAZ

There is no Qazaa for these two Namaaz.

It will not be necessary to repeat the Namaaz already performed for water is found after the Namaaz.

The duration of TAYAMMUM is as long as water is not available or the helplessness continues. This can last for years.

NAWAQISE (Breakers of) TAYAMMUM

NAWAQISE TAYAMMUM

Things which break WUDHU also break TAYAMMUM.

TAYAMMUM for GHUSL breaks only after HADASE AKBAR.

TAYAMMUM done when water is not found breaks when water is found.

Tayammum done due to a disease breaks when one is cured from that disease.

One can perform any number of Namaaz by one TAYAMMUM as long as it does not break.

TAYAMMUM done for FARZ Namaaz will be valid for NAFL, for reading the HOLY QURAAN, Janaza Namaaz, Sajdah-E-Tilaawat and for all other kinds of Namaaz.

MASAH ON THE KHUF - FAIN (MOZAH)

KHUF-FAIN are special types of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks. This is known as MASAH ALAL KHUF-FAIN.



THE CONDITIONS FOR MASAH

1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
2. The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
3. Water must not be able to seep through.
4. The socks must not be transparent or even semitransparent.

- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuffain on which Masah is made are generally made to leather. The type of socks woolen, nylon, etc., generally worn nowadays is not classified as "Khuffain". It is, therefore, not permissible to make Masah on them. If socks are made of a material other than leather and
  the aforementioned four requirements are met, Masah will be permissible on them.
- Far the Masah Alal Khuffain to be valid, it is essential to put on the Khuffain after complete Wudhu has been made.
  If the Khuffain have been put on before a complete Wudhu has been made, Masah on them will not be permissible. Firstly, a complete Wudhu has to be made, and then only should the Khuffain be put on. Thereafter if Wudhu breaks, it will be permissible to make Masah Alal Khuffain without washing the feet when Wudhu is being made.

- For a MUQEEM (one who is not a traveler - MUSAAFIR) Masah Alal Khuffain is valid for a period of 24 hours.
  For a MUSAAFIR the period permissible is up to 72 hours.
- The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Khuffain were put on) breaks, not from the time the Khuffain were put on. For example, a Muqeem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on Khuffain. At 8 p.m. his Wudhu breaks, twenty-four hours will be reckoned from 8 p.m. Hence, it will be permissible for him to make Masah Alal Khuffain each time he takes Wudhu until 8 p.m. the next day.
- Upon expiry of 24 hours, Masah Alal Khuffain will no longer be valid. When the period of (24 hours for the Muqeem and 72 hours for the Musaafir) expires, the KHUFFAIN should be removed and the FEET washed. It is not necessary to renew the WUDHU.

THE METHOD OF MASAH ALAL KHUE'E'AIN IS AS FOLLOWS

- Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff and the left hand for the left Khuff.
- If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct .Sunnah method.
- It is not permissible to make Masah on the side or at the under surface of the Khuffain. It is FARDH to make Masah on each sock to the extent of three full fingers, i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
- The following acts will nullify the Masah which was made on the Khuffain:
  1. All things which nullify Wudhu.
  2. Removal of the Khuff (sock).
  3. The expiry of the period, i.e. 24 hours for the Muqeem and 72 hours for the Musaafir.

- If only one sock was removed then, too, it is Wajib to remove the other one and wash both feet.
- Even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.

1. It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make Masah on the sock if it is torn less than this.
2. If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuffain will be valid.
3. If a Muqeem who has made Masah Alal Khuffain goes on a journey before the expiry of 24 hours, then his mash may be extended to 72 hours. His Masah will now be valid for 72 hours.
4. If a Musaafir, who has made Masah Alal Khuffain, returns to his home town then his Masah will be valid for only 24 hours.
5. It is permissible to make Masah on ordinary woolen, etc, socks which have been covered with leather.

6. If Ghusl becomes compulsory then Masah Alal Khuffain will not be permissible even if the valid period has not yet expired. The Khuffain must be removed when the Ghusl is taken and the feet washed.
7. If after making Masah one sets foot in a puddle of water and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Khuffain must be removed and the feet washed.

QUESTIONS

1. What is Tayammum?
2. Mention seven instances when Tayammum is permissible.
3. Can Tayammum and Namaaz be made on ground on which something Najis has fallen and become dry?
4. If a person's body and clothes are Najis and the person is in need of Wudhu or Ghusl, then what should he do if the time for Salaat has come and he has very little water?
5. Mention the compulsory acts of Tayammum.
6. Explain in detail and in correct order the Masnoon procedure of Tayammum.
7. Should the Khilal of fingers and the bard be done during Tayammum?
8. What is it to make Khilal of the fingers and beard during Tayammum.
9. Mention eight items on which Tayammum is permitted.
10. Is Tayammum permissible for Wudhu and Ghusl or only for Wudhu?
11. Mention five items on Tayammum is not permitted.
12. Is it necessary for items to cover with dust for Tayammum?
13. Can a stone, brick or clay pot be used for Tayammum even though it has been washed and is free from dust?
14. If one has the fear of missing…………… Namaaz and……………. Namaaz, it is permissible to make Tayammum.
15. Name two Salaat for which there is no Qazaa.
16. If water is found after Salaat has been performed, is it necessary to repeat the said Salaat?
17. What is the duration of Tayammum?
18. Mention the Nawaqis of Tayammum.
19. When does Tayammum for Ghusl break?
20. Can the performance of one Tayammum be valid for a number of Salaat?
21. Explain the word "KHUFFAIN".
22. What is Masah Alal Khuffain?
23. Mention the four conditions of Masah.
24. What will happen if a condition is lacking?
25. Is it permissible to make Masah on nylon or woolen socks?
26. What is essential for the Masah to be valid?
27. Will Masah be permissible if the Khuffain have been put on after an incomplete Wudhu?
28. What is the period of Masah for a Musaafir?
29. For what period can a Muqeem make Masah?
30. From when will the period of 48 or 72 hours be calculated?
31. What will happen upon the expiry of this period?
32. What should be done upon the expiry of this period? Is it necessary to renew the entire Wudhu?
33. What is the method of Masah Alal Khuffain?

Adhan (Call to Prayer)

Part 6

AZAAN is SUNNAT only for the five FARZ NAMAAZ and for JUMAH NAMAAZ.

AZAAN is not required for any other Namaaz.

AZAAN means to inform, but in Shariat AZAAN means to inform of a particular Namaaz in particular wordings.

The AZAAN for every Farz Namaaz should be called out in its prescribed time.

If it was called before the time then it must be called again at the right time.

HOW TO CALL OUT AZAAN

When the time for Namaaz comes the MOAZZIN stands up and calls out aloud these words.



اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ *Allahu Akbar* Allah is the greatest of all Allah is the greatest of all.	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ *Allahu Akbar* Allah is the greatest of all Allah is the greatest of all.

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ *Ash hadu an la ilaaha Illal lah* I testify that there is none worthy of worship but Allah.	أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ *Ash hadu an la ilaaha Illal lah* I testify that there is none worthy of worship but Allah.
أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ *Ash hadu an-na Muhammadar* *rasulul lah* I testify that Muhammad (S.A.W.) is Allah's Messenger.	أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ *Ash hadu an-na Muhammadar* *rasulul lah* I testify that Muhammad (S.A.W.) is Allah's Messenger.
حَيَّ عَلَى الصَّلٰوةِ Turn the FACE right when saying *Hayya 'alas salah* Come for Namaaz.	حَيَّ عَلَى الصَّلٰوةِ Turn the FACE right when saying *Hayya 'alas salah* Come for Namaaz
حَيَّ عَلَى الْفَلَاحِ Turn the FACE left when saying *Hayya 'alal falah* Come to success.	حَيَّ عَلَى الْفَلَاحِ Turn the FACE left when saying *Hayya 'alal falah* Come to success.

<table>
<tr><td>اَللّٰهُ اَكْبَرُ
Allahu Akbar
Allah is the greatest of all.</td><td>اَللّٰهُ اَكْبَرُ
Allahu Akbar
Allah is the greatest of all.</td></tr>
<tr><td colspan="2">لَا اِلٰهَ اِلَّا اللّٰهُ
La ilaaha Illal Lah
There is none worthy of worship besides Allah</td></tr>
<tr><td colspan="2">**Only In the ***Azan of Fajr*** after " "Hayya alal falah" Say twice</td></tr>
</table>

<table>
<tr><td>and in Fajr Azan after hearing the above
(As Salaatu Khairum Minan Naum)
اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
ONE SHOULD SAY
صَدَقْتَ وَبَرَرْتَ
You have spoken the truth and you have done well.</td></tr>
</table>

DUAA AFTER AZAAN

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ
وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ
وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

Allaahumma Rabba haathihid-da 'watit-taammati wassalaatil-qaa'imati, 'aati Muhammadanil-waseelata walfadheelata, wab 'ath-hu maqaamam-mahmoodanil-lathee wa'adtahu, 'innaka laa tukhliful-mee'aad

O Allah! Lord of this perfect Call and of the Salaat about to be established bestow upon Muhammad the Wasilah (intercession), Grace and the lofty rank. Establish him on Makaame Mahmood which You have promised him. Verily, you do not go against the Promise.

THERE ARE SEVEN MUSTAHABS IN AZAAN

1. To stand facing the QIBLAH.
2. Not to make haste in saying Azan.
3. To put both index fingers in the ears.
4. To call Azan from a high place.
5. To say Azan in a loud voice.
6. To turn the face right when saying.

حَيَّ عَلَى الصَّلٰوةِ

Hayya 'alas salah

And to the left when saying

حي على الفلاح

Hayya 'alal falah

7. To say 'Assalaatoo-khairoom-minannaiom' twice after *'Hayya alal falah'* in the Azan of Fajr Namaaz.

   Saying AZAAN without Wudhu is permissible but it is bad to make a habit of it.

   AZAAN is SUNNAT, but as it reveals a special glory of Islam, much stress is laid on it.

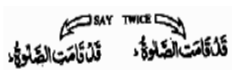
IQAAMAT

Q. What is IQAAMAT?

A. IQAAMAT is to repeat the wordings of AZAAN at the beginning of FARZ Namaaz.

حي على الفلاح

Hayya 'alal falah



Qad q'amatis sal'ah	*Qad q'amatis sal'ah*
The (Jammat) prayer is ready	The (Jammat) prayer is ready

AZAAN and IQAAMAT are SUNNAT for MEN only

Iqaama is SUNNAT for FARZ Namaaz only. It is not Sunnah for any other Namaaz.

Q. If anyone performs his Farz Salaat at home, should he say Azan and Iqaama?

A. Azan and Iqaama in the neighboring Masjid will be sufficient, but it is better to say them at home also.

Q. Should a traveler say Azan and Iqaama during a journey?

A. Yes, both Azan and Iqaama should be said when one is at a lonely place. It won't matter if one says only Iqaama and not Azan; However, it is Makrooh to leave the both.

Q. Is it permissible if one person says the Azan and another says the Iqaama?

A. If one who said the Azan is not present or if he is there but does not mind, then another person may say Iqaama. If the person who said Azan minds, then it is Makrooh for another person to say the Iqaama.

Q. How much time should be allowed to pass between Azan and Iqaama?

A. In all Salaat except Maghreb, one should wait for the Iqaama till the persons who are eating or are in the toilet can join the Namaaz. In Maghreb Salaat it is advisable that after the Azan, Iqaama should be said after the lapse of the time equal to the reciting of THREE AAYATS.

IJAABAT

Repeating the words of Azan and Iqaama is called IJAABAT.

Q. What is IJAABAT for Azan and Iqaama and what is the order for that?

A. Ijaubat for both and Iqaama is MUSTAHAB. Ijaabat means that those hearing should repeat the wordings as the Muezzin or Mukabbir says.

HOWEVER, AFTER HEARING

حَيَّ عَلَى الصَّلٰوةِ ، AND حَيَّ عَلَى الْفَلَاحِ ،

ONE SHOULD SAY

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

There is no Power and might except from Allah.
The most high - The great.

- In Fajr Azan after hearing one should say

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
صَدَقْتَ وَبَرَرْتَ

- In Takbeer, after hearing one should say

قَدْ قَامَتِ الصَّلٰوة

أَقَامَهَا اللّٰهُ وَأَدَامَهَا

QUESTIONS:

1. What does the word AZAAN mean?
2. What is the meaning of AZAAN in SHARIAT?
3. For which NAMAAZ is AZAAN SUNNAT?
4. What is the time for calling AZAAN?
5. What are the SEVEN MUSTAHABS in AZAAN?
6. What is IQAAMAT?
7. What is IJAABAT?
8. A person performs his FARZ NAMAAZ at home should he say AZAAN and IQAAMAT?
9. How is it to say AZAAN and IQAAMAT without WUDHU?
10. How long after AZAAN should IQAAMAT be said?
11. Should a TRAVELLER say AZAAN and IQAAMAT during a JOURNEY
12. TRANSLATE THE FOLLOWING

اَللّٰهُ اَكْبَرُ ______________________

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ______________________

اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ______________________

حَيَّ عَلَى الصَّلٰوةِ ______________________

حَيَّ عَلَى الْفَلَاحِ ______________________

قَدْ قَامَتِ الصَّلٰوةُ ______________________

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ______________________

Part 7

بسم الله الرحمن الرحيم

HOW SHOULD ONE PERFORM TWO RAKAAT NAMAAZACCORDING TO SUNNAH (Hanafi)

1. **BEFORE NAMAAZ**

Ensure that clothes are Paak and make Wudhu. Stand respectfully on a Paak place facing the Qibla. Keep feet parallel about four fingers apart with toes pointing towards the Qibla and submit totally to Allah.

VERY IMPORTANT

FOR MALES	FOR FEMALES
No garment, jubba or trousers should be allowed to overlap the ankles. It is Makrooh Tahrimi to perform Namaaz whilst any garment is overlapping the ankles. This means that the Farz of Namaaz will be considered as performed but there is very little Sawaah or benefit in such Namaaz.	WOMEN also perform their Salaat in the same way, except for a few differences. WITHOUT HANDS BEING EXPOSED WOMEN should raise their hands to the height of their shoulders when saying Takbeer Tahrimi.

NIYYAH

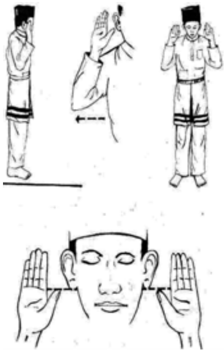
- Make Niyyat (Intention) of whichever Namaaz one wishes to perform.

EXAMPLE

- I am perform two Rak'aats Farz Namaaz of Fajr (to please Allah) facing towards the Qibla.
  - When performing Namaaz led by an IMAAM, one should also make intention that:
- I am following this IMAAM.
- It is not necessary to make a verbal intention but it is better if one makes a VERBAL intention. NIYYAT can be made in any language: Arabic, Urdu, Gujarati, English, etc.

TAKBEER-E-TAHREEMA (To, الله اكبر say at the beginning).

After making NIYYAH, lift the two hands up to the earlobes in such a manner that both palms face towards the Qibla.





Then say ALLAHU AKBAR and fold them below the navel. Place the hands in such a way that the palm of the right hand is placed over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand and the three middle fingers of the right hand kept straight and together. While in Qiyaam (standing posture) the eyes should be fixed to the spot where the forehead will rest in Sajdah.



WOMEN DO NOT RAISE HANDS HIGHER THAN SHOULDERS AND PLACE ARMS ON THE CHEST. Place the right hand over the back of the left hand above the breast and do not hold it like the MALE.

NOW READ THE THANA

سُبْحانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبارَكَ اسْمُكَ

وَ تَعالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ

Subhânaka Allaahumma wa bihamdika, wa tabâraka ismuka, wa Ta'aala jadduka, wa la ilâha ghairuk.

All Glory is to your O Allah! And praise is to you; blessed is Your name and Exalted is Your majesty and there is none worthy of worship besides You.

Then read: TA'AWWUZ.

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billahi mina sh-shaytani ar-rajim

I seek refuge in Allah from Shaytaan the accursed

AND TASMIYAH

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillahi r-Rahmâni r-Rahim

(I begin) in the name of Allah, the Most Gracious the Most Merciful.

FIRST RAK'AH

SURATUL FATIHA AND ADDITIONAL SURAH.

Recite Suratul Fatiha and after WA LADDHHALLEEN say AAMEEN (softly).

Surat Al- Fatiha, The Opening (Quran Surah 1)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٢﴾ ٱلرَّحۡمَٰنِ
ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوۡمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾ ٱهۡدِنَا
ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ
عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

Bismillahi r-Rahmâni r-Rahim

1. ***Al hamdu li-Llahi rab-bil 'alamin***
2. ***Ar-Rahmani r-Rahim***
3. ***Maliki yaumi d-din***
4. ***Iyyâka na'budu wa iyyâka nasta'in***
5. ***Ihdina s-sirâta al-mustaqîn***
6. ***Sirâta l-ladhina an'amta 'alaihim, ghairil maghdubi 'alaihim wa laddhhalleen***

AAMEEN

In the name of Allah, Most Gracious, Most Merciful

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Then recite BISMILLAHIR RAHMAANIR RAHEEM and any Surah thereafter. It is necessary that a minimum of three short Ayahs or one long Ayah be read in proper sequence as in the Quran. These are some short suras from the Quran.

Surat Al-Ikhlâs The Unity, Sincerity, Oneness Of Allah (Quran Surah 112)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ﴿٣﴾ وَلَمۡ يَكُن
لَّهُۥ كُفُوًا أَحَدُۢ ﴿٤﴾

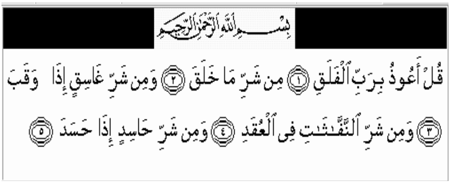
Bismillahi Ar-Rahmani Ar-Rahim

1- Kul huwa Allahu ahad
2- Allahu-s-samad
3- Lamialed ualamiulad
4- Ualamiaku-l-lahu kufuan ahad

In the name of Allah, Most Gracious, Most Merciful

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begetteth not, nor is He begotten;
4. And there is none like unto Him.

Surat Al-Falaq The Daybreak, Dawn (Quran Surah 113)

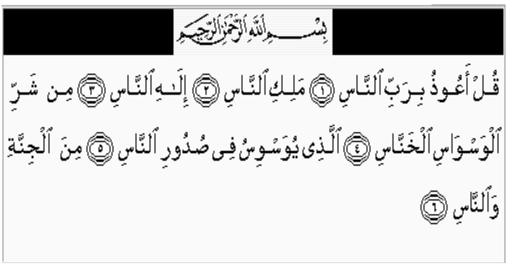


Bismillahi Ar-Rahmani Ar-Rahim

1- Kul A'udhu bi-Rabbi-l-falaq
2- Minsherri ma-khalaq
3- Ua minsherri ghasiqin idha Waqab
4- Ua minsherri n-naffathati fi-l-'Uqad
5- Ua minsherri hasidin idha hasad

In the name of Allah, Most Gracious, Most Merciful
1. Say: I seek refuge with the Lord of the Dawn
2. From the mischief of created things;
3. From the mischief of Darkness as it overspreads;
4. From the mischief of those who practice secret arts;
5. And from the mischief of the envious one as he practices envy.

Surat – An-Nâs Mankind (Quran Surah 114)



Bismillahi Ar-Rahmani Ar-Rahim
1- Kul A'udhu bi-Rabbi-n-nas
2- Maliki-n-nas
3- Ilahi-n-nas
4- Minsherri al uas-uasi-l-khannas
5- Alladhi yuwaswisu fi suduri-n-nas
6- Mina al ginnati uan-nas

In the name of Allah, Most Gracious, Most Merciful
1. Say: I seek refuge with the Lord and Cherisher of Mankind,
2. The King (or Ruler) of Mankind,
3. The Allah (for judge) of Mankind,-
4. From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-
5. (The same) who whispers into the hearts of Mankind,-
6. Among Jinns and among men

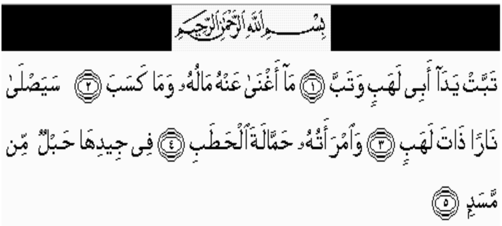
Surat -An-Nasr Succour, Divine Support (Quran Surah 110)


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Bismillahi Ar-Rahmani Ar-Rahim
1- Idha gia-ha-nasrullahi ual-fat-h
2- Uara-aita annasa ia-d-khuluna fidini-llahi afuagia
3- Fasebbih bihamdi rabbika uastaghrfir-hu innahu kana tawwaba

In the name of Allah, Most Gracious, Most Merciful
1. When comes the Help of Allah, and Victory,
2. And thou dost see the people enter Allah's Religion in crowds,
3. Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

Surat Al-Masad Palm Fibre, The Flame (Quran Surah 111)


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ
نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن
مَّسَدٍ ﴿٥﴾

Bismillahi Ar-Rahmani Ar-Rahim

1- Tabbat gliada abi lahabin ua tabb
2- Ma agh-na 'anhu maluhu ua ma kasab
3- Saiasla naran dhata lahab
4- Ua-amratuhu hammalata al-hatab
5- Figidiha habblun m-min m-masad

In the name of Allah, Most Gracious, Most Merciful
1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the (crackling) wood - As fuel!-
5. A twisted rope of palm-leaf fibre round her (own) neck!

The EYES should be fixed onto the FEET.

MEN

- In RUKU hold both the KNEES with the fingers APART.
- Ensure that the ARMS do not touch the BODY.
- Keep the BACK straight, while the HEAD should neither be LOWERED nor RAISED.
- In RUKU recite softly at least THREE or FIVE times.

WOMEN

- When making RUKU a WOMAN should only BEND over sufficiently so that her HANDS reach her KNEES.
- The HANDS should be placed on the KNEES, with the FINGERS kept together.
- In RUKU the ELBOWS should TOUCH the sides of the BODY and the FEET kept TOGETHER.

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Subhana rabbiya al-'Azem
(How Glorious is my Lord the Great.)

TASMEE: To say 'Semi Allahu Leman Hamedah.'

Sami 'allah hu liman hamida

Verily Allah listens to one who praises him

QAWMAH: To stand up after RUKU.

Now stand up straight and whilst coming up say:

TASMEE

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami 'allah hu liman hamida

Verily Allah listens to one who praises him

Then in the upright position say: **THAMID**
Rabba Na Lakal Hamd.

رَبَّنَا لَكَ الْحَمْدُ

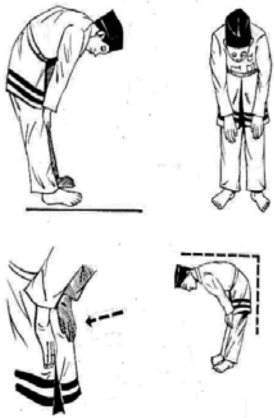
Rab-bana Lakal Hamd

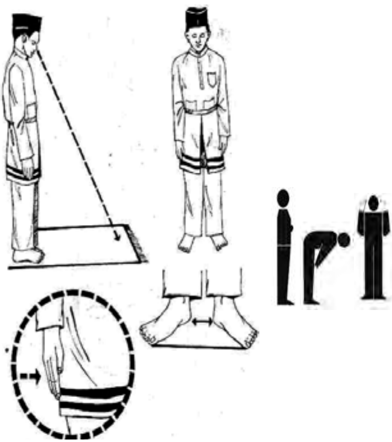
O! Our Lord, all the praises be to you

If one does NOT stand erect after RUKU and merely lifts ones head and goes into Sajdah then the NAMAAZ (Prayer). Will NOT be VALID, and it will be NECESSARY to repeat the NAMAAZ.

- **FIRST SAJDAH**
  Now saying ALLAHU AKBAR and placing both hands on the knees go into Sajdah.

  (On completing the Takbeer one should have reached the position of Sajdah). When going into Sajdah first place the KNEES on the ground, then the HANDS, then the NOSE and then the FOREHEAD. The FACE should rest between the two HANDS with FINGERS pointing towards the Qibla. When in Sajdah the FEET should be upright with the TOES pointing towards the Qibla. The ARMS should not touch the sides of the BODY nor the ground. The STOMACH should be away from the THIGHS.





- In Sajdah recite softly at least THREE or FIVE times:

سُبْحَانَ رَبِّيَ الْأَعْلٰى



Subhaana Rabbi yal aala

All glory be to my lord, the Most High.

If there is a valid reason the forehead could be kept off the ground, otherwise the Sajdah will not be valid. When in Sajdah the feet should not be lifted from the ground. If they are lifted for duration more than three "SUBHANALLAH" the Namaaz will be void.

WOMEN

- In Sajdah the upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right.
- While in Sajdah the stomach and thighs must be kept together.
- The forearms should be put flat on the ground in Sajdah.
  Women must not raise their VOICE when reciting TASBEEH.

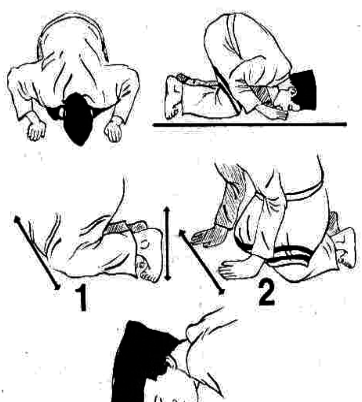
سُبْحَانَ رَبِّيَ الْأَعْلٰى

Subhaana Rabbi yal aala

All glory be to my lord, the Most High.

JALSA (To sit between two Sajdahs)

Saying ALLAHU AKBAR sit up straight, do not sit with the back crooked or stooped. It is important to sit up and pause after the first Sajdah, merely lifting the head from the ground without sitting up before the second Sajdah will nullify the Namaaz.



MEN

Sit resting the BACK on the LEFT LEG and having the RIGHT LEG raised, the TOES facing the QIBLQ



WOMEN

NOTE that a GIRL does not sit on her LEFT LEG.

SECOND SAJDAH

The second Sajdah is performed as the first one, i.e. going into Sajdah saying ALLAHU AKBAR and reading SUBHANA RABBIYAL AA'LAA softly at least three times. One Rak'ah is now complete.

سُبۡحَانَ رَبِّيَ الۡأَعۡلٰى



/

Subhaana Rabbi yal aala

All glory be to my lord, the Most High.

SECOND RAK'AH

Saying ALLAHU AKBAR stand up for the second Qiyaam. On getting up from the Sajdah first lift the FOREHEAD, then the NOSE and then the KNEES. Ensure that the HANDS are on the KNEES and not on the ground for support, except for a valid reason. Saying BISMILLAHIR RAHMANIR RAHEEM recite SURATUL FAATIHA and a Surah and

COMPLETE THE SECOND RAK'AH IN THE SAME MANNER AS THE FIRST ONE

- **FIRST QAIDAH**
  After completing the Second Sajdah of the second Rak'ah saying ALLAHU AKBAR sit up for Qai'dah.



- The method of sitting is placing the LEFT FOOT flat on the ground and sitting on it, with the RIGHT FOOT upright and its TOES facing towards the Qibla. The HANDS must be placed on the THIGHS with the tips of the FINGERS near the KNEES. It is important that the fingers are kept close together and that they face the Qibla and not towards the ground. The EYES should be fixed on the LAP.



اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR *Allah Is The Most High*

FIRST QAIDAH then read **TASHAHHUD:**

اَلتَّحِیَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّیِّبَاتُ اَلسَّلَامُ
سب قولی عبادتیں اور تمام فعلی عبادتیں اور مالی عبادتیں اللہ ہی کے لیے ہیں سلام ہو
عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
آپ پر اے نبی اور اللہ کی رحمت اور اس کی برکتیں ہوں
اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ
سلام ہو ہم پر اور اللہ کے سب نیک بندوں پر
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ
گواہی دیتا ہوں میں کہ اللہ کے سوا کوئی معبود نہیں ہے اور گواہی دیتا ہوں میں کہ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ



At-tahiy-yatu lil-lahi was'salawatu wat-tay'yibatu As-salamu 'alayka ay-yuhan-nabiy-yu warahma tullahi wa barakatuhu. As-salamu 'alayna wa'ala 'ibadil-la his-saliheen. "Ash hadu anla ilâha Illal lahu wa ash hadu an-na Muhammadan'ab-duhu wa rasuluh

(All reverence, all worship, all sanctity are due to Allah, Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be Upon us and all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and Muhammad (S.A.W.) is His devotees and Messenger.)

On reaching the KALIMA form a circle with the thumb and middle finger and lift the index finger of the right hand

and at ILLALLAHU drop it onto the thigh.

The circle should be maintained to the end.



THIRD AND FOURTH RAK'AHS

If one wishes to perform four Rak'aats one should not read anything more than the TASHAHHUD, but saying ALLAHU AKBAR stand up and perform the remaining two Rak'aats. No other Surah should be read after SURATUL FATIMA in the THIRD and FOURTH Rak'aats of any FARZ Namaaz, but it is WAAJIB to do so in any SUNNAT or NAFL Namaaz.

- **SECOND QAIDAH**

  In the second Qaida after the Tashahhud read DUROODE IBRAHIM:

درود ابراہیم اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰى اٰلِ
اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

Allah humma sal-li 'ala Muhammadin wa 'ala ali Muhammadin, Kama sal-layta 'aala Ibraheema Wa 'ala aali Ibraheema innaka hameedum majeed.

Allah humma barik 'ala Muhammadin wa 'ala ali Muhammadin, Kama barakta 'ala Ibraheema Wa 'aala aali IbraheemaInnaka hameedum majeed

O Allah! Shower Your mercy upon Muhammad (S.A.W.) and the followers of Muhammad (S.A.W.) as You showered Your mercy upon Ebrahim (A.S.) and the followers of Ebrahim (a.s.). Behold You are praiseworthy, glorious. O Allah! Shower Your blessings upon Muhammad (S.A.W.) and the followers Muhammad (S.A.W.), as You showered Your blessing. Upon Ebrahim (A.S.) and the followers of Ebrahim (A.S.) Behold, You are praiseworthy, glorious.

THE DU'AS AFTER DUROOD

After the Durood recite this Du'aa:

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا
وَّاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِیْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ
اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allah humma innee zalamtu nafsee Zulman Katheeran, wala yaghfi ruz zunuba illa anta faghfirlee maghfiratam min 'indika, war hamnee innaka antal ghafurur raheem

O! Allah! I have been extremely unjust to myself, and none grants forgiveness against sins but You; therefore, forgive me, will forgiveness that comes from You, and have Mercy upon me. Verily You are the Forgive, the Merciful

SALAAM

Complete the Namaaz by turning the face to the right saying:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

As-salamu 'alaykum wa rahmatullah
(Peace be upon you and the mercy of Allah.)

Then turn the face to the left, and repeat the Salaam.

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

As-salamu 'alaykum wa rahmatullah
(Peace be upon you and the mercy of Allah.)

When making Salaam one should make intention of greeting the Angels, when making Salaam the eyes should be fixed onto the respective shoulders.

Completion of Prayer (Namaaz)

On completing the Namaaz one should recite ASTAGHFIRULLAH thrice.

اَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ

الأذكار بعد الصلاة

Supplications After Obligatory Prayers

أَسْتَغْفِرُ الله	أَسْتَغْفِرُ الله	أَسْتَغْفِرُ الله
Astaghfirullah	**Astaghfirullah**	**Astaghfirullah**
I ask Allah for forgiveness	I ask Allah for forgiveness	I ask Allah for forgiveness

اللَّهمَّ أَنْتَ السَّلامُ، وَمِنْكَ السَّلامُ، تَبَارَكْتَ يَا ذَا الجَلالِ وَالإكْرَامِ.

Allahumma AntasSalam, Wa MinkasSalam, Tabarakta Yaa Dhal Jalali Wal ikraam.

(O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honor)

اللهُمَّ أعِنِّي عَلى ذِكرِك وَشكرِك وَحُسْنِ عِبَادَتِك.

Alahumma a'innee ala thikrika wa shukrika Wa Husni E'baadatik.

(O Allah, assist me in remembering You, and in being grateful to You, and performing Your worship in an excellent manner.)

لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيْكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيْر.
اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيتَ ولاَ مُعْطِيَ لِمَا مَنَعْتَ ولاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu Wa Huwa 'Ala Kulli Shay'in Qadir. Allahumma laa mani`a lima a`tayta wa laa mu'tiya limaa mana'ta wa laa yanfa`u dhal jaddi minkal al-jadd.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).
(O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.)

لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيْكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيْر.
لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّه، لا إِلَهَ إِلاَّ اللَّه، وَلا نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الفَضْلُ وَلَهُ الثَّنَاءُ الحَسَنُ.
لا إِلَهَ إِلاَّ اللَّه مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الكَافِرُوْنَ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu Wa Huwa 'Ala Kulli Shay'in Qadir. La hawwla wala quwwata illa billah, wala na`budu illa 'iyahu LahunNi'matu WaLahulFadhlu WaLahuthThanaa'ul Hasan. La ilaha illallah Mukhlisina LahudDin Walaw Kariha Alkafirun.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent)
(no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. ...)
(None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it)

Repeat Each 33 Times: — كرر لكل واحده 33مره:

اللّه أَكْبَر	الحَمْدُ لله	سُبْحَانَ اللّه
Allahu Akbar.	**Alhamdullilah**	**SubhanAllah**
(Allah is the Greatest)	(Praise is to Allah)	(Glory be to Allah)

And Then Say Once: — ويقال تمام المائة:

لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيْكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيْر.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).

Recite Ayatul Kursy (Sura Al Baqara 2:255) (سورة البقره آيه رقم 255) قِرَاءَةُ آيَةُ الْكُرْسِي

- Sura Al-'Ikhlāş (once) — (مَرّه وَاحِدَه) سُورَةُ الإِخْلَاصْ
- Sura Al-Falaq (once) — (مَرّه وَاحِدَه) سُورَةُ الفَلَقْ
- Sura An-Nās (once) — (مَرّه وَاحِده) سُورَةُ النَّاسْ

Recite the above three Suras 3 times after Fajr & Maghrib (3 مَرّاتْ) تَقْرَأُ سُورَةَ الإِخْلَاصِ والمعوذتين بَعْد صَلَاةِ الفَجرِ والمَغْرِبْ

لَا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيْرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu yuhyee wa yumeetu Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise He gives life and He brings about death and He is over all things omnipotent)

Repeat 10 times after Fajr & Maghrib (10مرات) يقال بعد صلاة الفجر وصلاة المغرب

لإستماع النطق الصحيح إذهب إلى الموقع
To listen to the correct pronunciation go to:
www.islamicbulletin.org (Enter Here > Prayers)

For more information: لمزيد من المعلومات:

Astagh firul-lah, Astagh firul-lah, Astagh firul-lah

I ask Allah to forgive me, I ask Allah to forgive me, I ask Allah to forgive me

Then one should raise both hands to the level of the chest and make Du'aa to ALLAH TA'ALA:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ
اَللّٰهُمَّ اَعِنَّا عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ
وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

AAYATUL KURSI

This Ayah should be memorized and read once after every Farz (obligatory)Namaaz (prayer).

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ
اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ
بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
وَالْاَرْضَ وَلَا يَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Allaho la illaha illa howa.
Al haiyul qayyum
La ta'khozuhoo sinatun wala naum
Lahu ma fis samaa waate wama fil ard
Manzallazi yashfa'o indadhu illa bi iznehi
Ya'lamo man baina adideehim wama khalfahum
Walla yoheetuna bi shai'im min ilmehi illa bemashaa'a
Wase'a kursiuhus samaawaate wal ard
Wala ya'oododhu hifzohuma
Wa howal Aliul Azeem

God! There is no god but He.
The Ever-Living, the Self-Subsisting.
Neither slumber overtakes Him, nor sleep.
To him belongs whatever is in the heavens and whatever is in the earth.
Who is he that can intercede with Him except by His permission.
He knows that which is in front of them and that which is behind them.
And they encompass nothing of His knowledge except what He pleases.
His Throne extends over the heavens and the earth.
He is never tired of preserving them.
He is the Most High, the Great.

3 Raknats Witr-Wajib

1. This three-Rak'ah Namaaz is offered during the ESHA Namaaz.
   First the two Rak'aats are performed and alter completing the Tashahhud stand up in the original position with the arms folded.
   After reciting “BISMILLAH" and "ALHAMDO" and a Surah, say "ALLAHU AKBAR" raising the hands up to the ears and folding them below the navel. Thereafter recite the DU'A QUNOOT (softly)

One who does not know the Dua e Qunoot may recite

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

or say three times اَللّٰهُمَّ اغْفِرْ لِي – اَللّٰهُمَّ اغْفِرْ لِي – اَللّٰهُمَّ اغْفِرْ لِي allahummaghfirlee
or three times يَا رَبِّ – يَا رَبِّ – يَا رَبِّ Yaa-rab-bi

Dua-E-Qunoot

DUA-E QUNOOT

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِیْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ
وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّیْ وَنَسْجُدُ وَاِلَيْكَ
نَسْعٰی وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰی عَذَابَكَ
اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

ALLAHUMMA INNA NASTAEENUKA WA NASTAGHFIRUKA WA NUMINU BIKA WA NATAWAKKALU ALAIKA WA NUSNI ALAIKAL KHAIRI WA NASHKURUKA WA LA NAKFURUKA WA NAQLAOO WA NATRUKA MAI YAFJURUKA ALLAHUMMA IYYAKANAABUDU WA LAKA NUSALLI WA NASJUDU WA ILAIKA NAS-AA WA NAHFIDUWA NARJU RAHMATAKA WA NAKHSHA AZAABAKA INNA AZAABAKA BIL KUFFARI MULHIQ

<table>
<tr><td>O Allah: we beseech Your help.
وَنُؤْمِنُ بِكَ
and believe in You

وَنُثْنِیْ عَلَيْكَ الْخَيْرَ
and we praise You in the best manner</td><td>اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ
وَنَسْتَغْفِرُكَ

and we ask Your pardon
وَنَتَوَكَّلُ عَلَيْكَ
and we put our trust in You</td></tr>
<tr><td colspan="2">وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ
And we thank You and we are not ungrateful to You.
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ
And we cast off, and leave one who disobeys You.</td></tr>
</table>

وَلَكَ نُصَلِّي and to You do we pray وَإِلَيْكَ نَسْعَىٰ وَنَحْفِدُ and to You do we flee and we are quick وَنَخْشَىٰ عَذَابَكَ and we fear Your punishment	اللَّهُمَّ إِيَّاكَ نَعْبُدُ O Allah : You alone we serve وَنَسْجُدُ and we prostrate وَنَرْجُوا رَحْمَتَكَ and we hope for Your mercy
إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ No doubt Your punishment overtakes the unbelievers	

Go into RUKU, and then complete the NAMAAZ in the usual manner.

Conditions and Rules of Prayer

According to Sunnah (HANAFI)

Part 8

Index

Introduction

NAMAAZ is a special type prayer that has been taught by ALLAH and the HOLY.PROPHET MUHAMMAD (Sallallaahu Alaihi Wa Salam).

EIGHT conditions are to be observed before one performs Namaaz. Without them Namaaz cannot be performed. These EIGHT conditions are called SHARAA'IT.

Conditions for Salaah (SHARAA'TT)

8 CONDITIONS THAT MUST BE OBSERVED BEFORF ONE PERFORMS SALAAH

1. To make Wudhu if necessary.
2. To make Ghusl if necessary.
3. Taharat (cleanliness) of body and dress.
4. Taharat (cleanliness) of place.
5. Facing towards the QIBLAH.
6. Covering of Satr (private parts).
7. Niyyat (intention) for Salaah.
8. Performing Salaat at the Prescribed times.

* If any one of these conditions is omitted, Salaat will not be accepted.

- N.B. A MALE's satr is from the NAVEL to the KNEE (including knee).
- And a FEMALE'S satr is her ENTIRE BODY except her FACE and HANDS to the WRIST.
- TAHARAH (cleanliness) means one's body should be free from all NAJAASAT. (Filth and Impurities).
- There are TWO types of NAJAASAT. One HAQEEQI, the other HUKMI.
- NAJAASATE HAQEEQI is the NAJAASAT which CAN BE SEEN (External impurity) ea. urine, blood, stool and wine.
- NAJAASATE HUKMI is that Najaasat (impurity and filth) which cannot be seen, e.g.
(a) HADATH (b) JANABAH.
- HADATH: to be without WUDHU.
- JANABAH: state of a person on whom GHUSL. or bath has become COMPULSORY.
- It is necessary that one's body should be free from both types of NAJAASAT before performing Salaah.
- One should face towards the KA'BAH SHARIF when performing Salaah.
- We are ordered to face KA'BAH SHARIF because the KA'BAH is the House of Allah, which is in the city of MECCA. One must always keep one's chest towards the KA'BAH while performing Salaah..
- The direction of the HOLY KA'BAH SHARIF is called the QIBLAH.
- Salaah is COMPULSORY FIVE TIMES daily.

SALAAH CHART

Names of five daily Salaah	Total Rak'aats	Sunnah	Farz	Sunnah	Nafl	Witr Wajib	Nafl
Fajr	4	2 Sunnah Muakkada	2				
Zuhur	12	4 Muakkada	4	2	2		
Asr	8	4 Ghair Muakkada	4				
Maghreb	7		3	2	2		
Esha	17	4 Ghair Muakkada	4	2	2	3	2

Jumuah 14 Rak'aats	4	2	4	2	2 (Optional)	There is no Zuhur Salaat after Friday (Jumuah) Salaat.

Eid - 2 Rak'aats	No Azan or Iqaama for Eidul-Fitr or Eidul-Adha Salaat. No Nafl Salaat before and after Eid Salaat.	2 Rak'aats Wajib with six extra TAKBEERS.

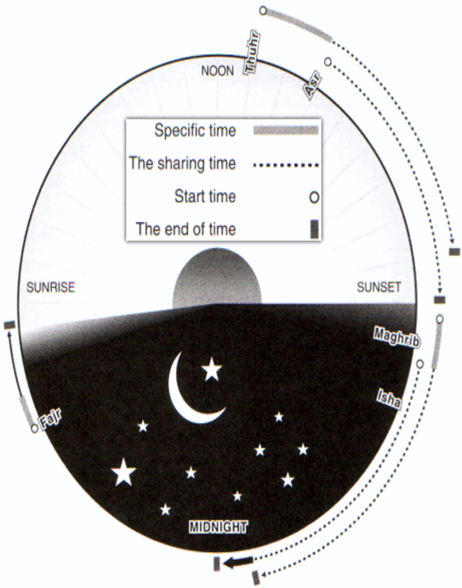
Janaza Salaah	4 Takbirs only	No Azan, Iqaama or Rak'aats

TARAWIH 20 RAKAATS

Taraaweeh Salaah is Sunnah -E - Muakkada for MEN and WOMEN during the month of RAMADAAN only. The twenty Rak'aats of Taraaweeh Salaah are performed after the FARZ and SUNNAT of ESHA Salaah The 20 Rak'aats with 10 Salaams are Masnoon. i.e. One should make niyyat for two raka'ats of Taraawih each time, and WITR Salaah there after.

TIMES OF SALAAH

VARY ACCORDING TO SEASON



Fajr

Q.: When does the time for Fajr begin and when does it end?

A.: From SUBHA SADIQ (Early Dawn) up to a little before SUNRISE.

Zuhur

Q.: When does the time for Zuhur begin and when does it end?

A.: From after Zawaal (Past Noon) up to the time that the shadow of any object becomes twice the length of the object plus the original shadow that was there at MID-DAY (ZAWAAL).

Asr

Q.: When does the time for Asr begin and when does it end?

A.: It begins when Zuhur time finishes and ends at a little before SUNSET. To delay the Asr Namaaz (Prayer) until the color of the sun has turned PALE (yellow) is MAKRUH.

Maghreb

Q.: What is the time for Magrib Namaaz?

A.: From SUNSET up to the time the REDNESS fades on the horizon.

Esha

Q.: When does Esha time begin?

A.: Esha time begins after the REDNESS on the horizon disappears (about an hour and half after sunset) and lasts up to a little before SUBHA SADIQ (dawn). It is MUSTAHAB to read Esha Namaaz before one third of the night has passed and it is MAKROOH to delay Esha Namaaz until after MID-NIGHT.

THERE ARE SIX FARZ IN NAMAAZ

1. TAKBEERE TAHREEMA

اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR

Allah Is The Most High

2. QIYAAM (standing) position.



3. QIRAAT (Recitation of at least three ayahs or one long aayat of the QURAAN).



4. RUKU (to bow down).



5. Both the SAJDAHS (to prostrate).



6. QAA'DAH AKHEERA (To sit so long at the end of the last Rak'aats that one can read the TASHAH'HUD).





WAAJIB (NECESSARY IN NAMAAZ)

Q. What does WAAJIBAATE NAMAAZ mean'?

A. WAAJIBAAT are those items that are necessary to complete the Namaaz. IF one misses any one of them unknowingly, this mistake can be compensated by performing SAJDA SAHW (Sajdah done for mistakes made unknowingly).

* If one does not perform SAJDA SAHW or if one misses a WAAJIB knowingly, it is necessary to perform that Namaaz all over again.

THERE ARE FOURTEEN WAAJIBAAT IN NAMAAZ

1. Fixing the first two Rak'aats of the FARZ Namaaz for QIRAAT.
2. It is Wajib to recite Surah Fatiha in all the Rak'aats of every Namaaz. However, in the third and fourth Rak'aats of any Farz Namaaz, it is Sunnah and not Wajib.
3. To recite a Surah or a lengthy Aayat or three small Aayats after SURAH-E-FAATIHA in the first two Rak'aats of FARZ Prayer (Namaaz, Salat) and in all the Rak'aats of WAAJIB, SUNNAT and NAFIL Prayer (Namaaz, Salat) .
4. To read SURA FATIMA before any other Surah or Aya.
5. To maintain order between QIRAAT, RUKU, SAJDA and RAKAAT.
6. QAUMA (Standing up erect after RUKU).
7. JALSA (Sitting between the two SAJDAS).
8. TA'DEELE ARKAAN, i.e. performing RUKU, SAJDA, etc. with contentment and in a good way.
9. QAADAH-OOLAA or sitting to the extent of saying TASHAHHUD after two Rak'aats in Prayer (Namaaz, Salat) of three or four Rak'aats.
10. To read TASHAHHUD in the two QA'DAAS.
11. To recite QIRAAT aloud in Fajr, Maghreb, Esha, Jumuah, Eidain and Taraaweeh Salaat in Ramadan by the Imam. The Imam should recite Zuhr and Asr Prayer (Namaaz, Salat) silently.
12. To end the Prayer (Namaaz, Salat) by saying SALAAM.
13. To say TAKBEER (Allahu-Akbar) for QUNOOT in Witr Prayer (Namaaz, Salat) and also recite DUA-E-QUNOOT.
14. To say six additional TAKBEERS in both Eid Prayer (Namaaz, Salat) .

21
SUNNATS IN PRAYER (NAMAAZ, SALAT)

Q. What is meant by SUNNAT in PRAYER (NAMAAZ, SALAT) ?

A. Things which have been proven to be done in Prayer (Namaaz, Salat) by the holy Prophet (Peace be upon him) but not so much stress has been laid upon them as is laid upon things FARZ and WAJIB are known as SUNNAT. If any of these are missed unknowingly, neither does it invalidate the Prayer (Namaaz, Salat) nor does Sajdah Sahw become necessary. If these are left knowingly, the Prayer (Namaaz, Salat) is valid and there is no need for Sajdah Sahw. However, such a person is condemned.

There are 21 Sunnats in Prayer (Namaaz, Salat)

1. To raise the hands up to the EARS before saying TAKBEERE TAHREEMA.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.

4. Saying Takbeer Tahrimi and other Takbeer ALOUD by the IMAAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT below the NAVEL.
6. Saying SANAA.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SURAH FATIMA in the THIRD and FOURTH Rak'aats of FARDH Namaaz.
10. To say AA'MEEN (softly).
11. To recite Sanaa, Ta'awwuz and Aameen SOFTLY.
12. To recite as much QIRAAT as is SUNNAT for every Prayer (Namaaz, Salat) .
13. To say TASBIH at least THREE times each in RUKU and SAJDAH.
14. To keep the BACK and the HEAD in the SAME LEVEL while holding the KNEES with FINGERS of both the hands in RUKU.
15. Saying by Imam SAMIALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by Muqtadi. The MUNFARID should say both TASMI and TAHMEED.
16. While going into SAJDAH, FIRST place the KNEES, then the HANDS and lastly the FOREHEAD on the GROUND.
17. In QA'IDAH or JALSA, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it and RAISING the RIGHT FOOT VERTICALLY so that the TOES are facing the QIBLAH and resting both the HANDS on the THGHTS.
18. To RAISE the INDEX FINGER of the RIGHT HAND as one says "ASH HADU ALLAH ILAHA" in TASHAHHUD.
19. To recite DUROOD SHARIF in QA'IDAH AKHEERA after TASHAHHUD.
20. To read DUA after DUROOD SHARIF.
21. To turn the FACE for SALLAAM towards the RIGHT FIRST and then to the LEFT

    سلام السلام عليكم ورحمة الله

Mustahabbaat -e- Namaaz **(PREFERABLE IN NAMAAZ)**

THERE ARE 5 MUSTAHABS

1. To pull the PALMS out of the SLEEVES while saying TAKEERE TAHREEMA.
2. Saying TASBEEH more than THREE times in RUKU and SAJDAH by MUNFARID.
3. To keep the EYES towards the place of SAJDAH in QIYAAM, at the TOES in RUKU, towards the LAP in QA'IDA and JALSA, and at the SHOULDERS while turning for SALAAM.
4. To try best NOT to COUGH.
5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all others postures.

Makruhaat -e- Namaaz

(Acts disliked in Namaaz)

DOING OF A MAKROOH ACT IN NAMAAZ CAUSES THE FULL BLESSING OF NAMAAZ TO BE LOST ALTHOUGH THE NAMAAZ WILL NOT HAVE TO BE REPEATED.

Some MAKROOH ACTS in NAMAAZ are:

1. Saying NAMAAZ BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.
2. PLAYING with CLOTHES or the BODY.
3. Performing Namaaz in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing Namaaz when one has the URGE to URINATE or PASS STOOL.
6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.
7. TURNING the FACE away from QIBLA and LOOKING AROUND.
8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Namaaz when another person FACING him sits AHEAD.
10. YAWNING INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Namaaz, it is ALLOWED.
12. It is Makrooh for a Baalig (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Namaaz in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Namaaz at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the NAMAAZI or on the place where he makes SAJDAH.
15. To COUNT Aayats, Suras or Tasbihs on FINGERS in Namaaz.
16. Performing Namaaz with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To YAWN and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAT in Namaaz.

Mufsidaat -e- Namaaz (Breakers of Namaaz)

MUFSIDAAT-E-NAMAAZ ARE FACTORS WHICH NULLIFY THE PRAYERS (NAMAAZ) AND MAKE IT NECESSARY TO BE REPEATED.

The following are some of the MUFSIDAAT:

1. To TALK in Namaaz KNOWINGLY or UNKNOWINGLY, a FEW WORDS or MANY will NULLIFY the Namaaz.
2. To GREET a person by Asalamu Alaikum, or by any other method while performing Namaaz.
3. To REPLY to GREETINGS or saying Yarhamukallah to one who SNEEZES and saying Ameen to a DUA NOT CON-NECTED to his Namaaz.
4. To say Inna Lil Lahi Wa Inna Ilaihi Raajioon on some SAD NEWS or Alhamdulillah or Subhanallah on hearing some GOOD or STRANGE NEWS.
5. To make NOISE or say "OH!" or "AAH!" due to PAIN etc.
6. Correcting the Qiraat of a person other than his own Irnaam.
7. To RECITE the QURAAN by LOOKING at the TFXT.
8. To do such an act which gives the IMPRESSION to ONLOOKERS that he is doing something else, rather than PERFORMING Namaaz. This is called AMALE KATHEER.
9. EATING or DRINKING KNOWINNGLY or UNKNOWINGLY.
10. To TURN the CHEST away from the QLBLA without an EXCUSE.

11. Doing SAJDA at a NAJIS place.
12. DELAY in COVERING the SATR (private parts) when uncovered, to the extent of performing ONE RUKN in Namaaz.
13. UTTERANCES in PAIN or TROUBLE.
14. An ADULT'S LAUGHING ALOUD.
15. To STEP AHEAD of the Imam DURING the Namaaz.
16. Making some GREAT ERROR in the QIRAAT of the HOLY QURAAN.

IT IS PERMISSIBLE TO BREAK ONE'S NAMAAZ IN THE FOLLOWING CASES:

1. When there is an URGE to PASS URINE or STOOL.
2. When a SNAKE, SCORPION or some other HARMFUL. CREATURE or ANIMAL makes its APPERANCE.
3. When one FEARS that a TRAIN on which one is to TRAVEL would DEPART and thus cause GREAT INCONVENIENCE.
4. When one FEARS that a THIEF would get away with his SHOES or any other PROPERTY.

It is WAJIB to BREAK one's NAMAAZ in order to ANSWER a PARENT or a GRANDPARENT who has CALLELD out in DISTRESS. Nevertheless, it is NOT NECESSARY when someone is AROUND to ASSIST.

It is FARZ to BREAK one's Namaaz when it is FEARED that a BLIND PERSON would FALL into a PIT or a WELL if he is NOT STOPPED. It is FARZ to BREAK one's Namaaz when some person has caught on FIRE and requires ASSISTANCE.

SALAAT WITH JAMAAT (Congregation)

JAMAAT is the PERFORMING of SALAAT by MANY persons COLLECTIVELY, in which the IMAAM (leader) conducts the SALAAT and those following him are called MUQTADIS.

To perform the FIVE DAILY SALAAT with JAMAAT is WAAJIB and to NEGLECT the JAMAAT is very SINFUL.

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HOW TO PERFORM
SALAATUL TASBEEH

Ibn Abbās ﷺ narrated that the Messenger of Allaah ﷺ said to Al-'Abbās bin 'Abdul-Muttalib ﷺ:

"O Abbās, O my uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not instruct you to ten things – If you were to do them, Allaah ﷻ will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things which are: that you pray four Rak'ahs............*(After this the Prophet Muhammad ﷺ taught him the way of performing this Salaah)*

The Prophet Muhammad ﷺ then said; "if you are able to pray this once everyday, do so, and if you can not do so, then once every week, and if you can not do so, then once every month, and if you can not do so, then once every year, and if you can not do so, then once in your lifetime." (Abu Dawud, Tirmidhi, Ibn Majah)

The Tasbeeh to be recited in Salaatul Tasbeeh is:

سُبحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرْ

Subhaan Allaahi Wal Hamdulillaahi Wa Laa ilaaha illal Laahu Wallaahu Akbar
'Glory be to Allaah. All praise is due to Allaah. There is no God except Allaah. Allaah is the greatest.'



1. Make intention (Niyah) for four Rak'ahs Nafl for Salaatul Tasbeeh to please Allaah ﷻ and then start your Salaah in the normal way

2. After reading Thana
Recite the above Tasbeeh 15 times

3. Then recite Ta'awwuz (A'uzu Billahi..), Tasmiyah (Bismillah..), Surah Faatihah and any Surah. After this
Recite the above Tasbeeh 10 times



4. Then go into Ruku and after the Tasbeeh (Subhaana Rabbiyal Azeem)
Recite the above Tasbeeh 10 times



5. Go to Qowmah (standing position after Ruku) and after saying Samee Allaahu Liman Hamidah, Rabbana Lakal Hamdh, then
Recite the above Tasbeeh 10 times



6. Go into the 1st Sajdah and after the Tasbeeh (Subhaana Rabbiyal Aa'la)
Recite the above Tasbeeh 10 times



7. Now sit-up from the first Sajdah in Jalsa position (sitting position between the two Sajdahs) and then
Recite the above Tasbeeh 10 times



8. Now go into the 2nd Sajdah and after the Tasbeeh (Subhaana Rabbiyal Aa'la)
Recite the above Tasbeeh 10 times

This completes the 1st Rak'ah with the Tasbeeh been prayed 75 times

The remaining three Rak'ahs will be prayed in a similar manner but without Thana (point 2) and Ta'awwuz (point 3)

Note:

1) You can pray Salaatul Tasbeeh any part of the day or night except during the forbidden times for performing Salaah. It is encouraged during the potential nights of Laila-tul-Qadr because of the blessings during that blessed night as stated in the Qur'aan itself (Surah Qadr, Chapter 97).
2) Your aim is to recite the above Tasbeeh 300 times in total over 4 Rak'ahs with 75 Tasbeehs in each Rak'ah. However, please do not count loudly, or on the fingers or by holding beads in your hand. If by mistake the Tasbeeh in any one position is missed, recite the missed Tasbeeh in the next posture or at the end
3) You may count by pressing the fingers as a reminder. For example if you are in Ruku. You may press the first finger of your right hand first for the first count, then the finger next to it for second count, then the middle finger for third count, following this method until you reach the little finger of your left hand, and that will give you a count of ten. Use the same method during the whole Salaah.
4) There is another method to pray Salaatul Tasbeeh which is also correct and acceptable; instead of praying the 15 Tasbeeh's after Thana (as in point 2) pray 15 Tasbeeh's after the Surah (point 3). Now after the 2nd Sajdah (point 8), come back to the jalsa position (as in point 7) and then pray the 10 remaining Tasbeehs to make the total 75 Tasbeehs in that Rak'ah - After this say "Allaahu Akbar" and stand up and start the next Rak'ah (If you are at the end of the second or fourth Rak'ah, then Recite the Tasbeeh before Tashahud - At-tahiyyaatu lillaahi..).

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Performing SALAAT with JAMAAT has MANY BENEFITS, e.g.:

1. The THAWAAB (reward) of performing Salaat with JAMAAT in the MUSJID is TWENTY SEVEN times GREATER than performing SALAAT ALONE.
2. Muslims MEET FIVE times a day and this creates LOVE and UNITY.
3. The Salaat of the sinful become more acceptable by joining and performing Salaat with other pious persons, etc.

   NB. It is NOT WAJIB upon WOMEN, CHILDREN, SICK PERSONS, those NURSING the SICK, VERY OLD persons and the BLIND to ATTEND the JAMAAT.

REASONS WHEN A PERSON IS EXCUSED FROM ATTENDING THE JAMA'AT IN A MUSJID.

1. HEAVY RAINS.
2. DIRTY and MUDDY ROADS.
3. Very COLD WEATHER.
4. STORMY NIGHT.
5. When a person is a MUSAFIR and the time for DEPARTURE of TRAIN, PLANE or SHIP is NEAR.
6. When one is in NEED to visit the toilet.
7. When one is very HUNGRY and FOOD is being SERVED.

A JAMAAT consists of AT LEAST TWO persons: the IMAM and the MUQTADI. The MUQTADI should STAND at the RIGHT of the Imam in such a manner that the TOES of the Muqtadi should he PARALLEL to the ANKLE of the IMAAM If there are TWO or MORE Muqtadis, the Imam should STAND AHEAD and the Muqtadis BEHIND.

THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMAAT

The Muqtadis should STAND CLOSE to each other and in a STRAIGHT ROW. NO SPACE should be LEFT in between; CHILDREN should STAND in the BACK ROW. It is MAKRUH to INCLUDE CHILDREN in the MEN'S ROW.

If the Imam's Salaat becomes FAASID (void) then the Muqtadis Salaat will ALSO become FAASID. It will be NECESSARY for the Muqtadis to REPEAT the Salaat.

WHO DESERVES TO BE AN IMAM

1. That person who knows the MASAA'IL (rules) of Salaat WELL provided he is NOT a FAASIQ (an open sinner).
2. Then a person who can RECITE the HOLY QURAAN WELL.
3. There after a person who is PIOUS.
4. Then the OLDEST person.
5. Then the GOOD - MANNERED and KIND. However, if there is a FIXED Imam in a Masjid, then he will still DESERVE the HONOUR to be the Imam.

It is MAKRUH to make a FAASIQ, an IGNORANT person or one who indulges in BID'AT or one who is NOT very CAREFUL in OBSERVING the RULES of SHARI'AT, an IMAAM.

PERSON WHOSE IMAAMAT IS NOT ACCEPTED

SALAAT of any person will not be ACCEPTED if the IMAAM is:

1. Insane (mad.)
2. Drunk.
3. Kaafir (disbeliever).
4. Mushrik.
5. If the IMAAM is not BAALIGH (mature), then the Salaat of the BAALIGH will NOT be accepted.
6. If the IMAAM is a WOMAN, Salaat of MALES will NOT be accepted.

MASBOOQ

- A person, who has joined the Imam whilst the Imam is in RUKU, will be regarded as one who has performed the complete Rak'ah. Once the Imam has completed the Ruku and a person then joins the Imam, he has missed a Rak'ah. Such a person is known as a MASBOOQ.

- A person who has missed any Rak'ah and then joined the Jamaa'ah, he should continue the Salaat with the Imam to the end. Once the Imam turns to say the SECOND SALAAM, the Masbooq should stand up and complete the missed number of RAK'AATS.

- If the Masbooq has missed only ONE Rak'aats, he should stand up, read the THANA, TA'AWWUZ, TASMIA, SURAH FAATIHA and another SURAH and thereafter complete the Salaat.

- If the Masbooq has missed TWO Rak'aats in FAJR, ZOHAR, ASR or ESHA, he should complete both the Rak'aats by reciting Sura Fatiha and another Surah in both the Rak'aats.

- If a person has missed TWO Rak'aats in Magrib Salaat, then after completing the first Rak'aats make QAIDAH read TASHAHHUD and then stand up for the SECOND Rak'ah. After reciting Sura Fatiha and another Sura, complete the Salaat.

- IF THREE Rak'aats were missed in ZOHAR, ASR or ESHA, the Masbooq should stand up and read Sura Fatiha and a Sura in the FIRST Rak'aats, thereafter make Ruku and Sajdah but BEFORE standing up for the SECOND Rak'aats,
make QAIDAH (sit down), read Tashahhud and then stand up for the SECOND Rak'ah.

- In the second Rak'ah recite Sura Fatiha and another Sura, complete the second Raka'a and WITHOUT sitting for Tashahhud, stand up for the THIRD Rak'ah. In the third Rakaia read ONLY Sura E-'Fatiha and complete the Namaaz.
- If a person has missed all the Rak'aats of any Namaaz, then he should REPEAT the whole Namaaz after the Imam has said the Salaam except that he should NOT raise his hands to say ALLAHU AKBAR (Takbir) in the FIRST Raka'a.
- NB. For a person who joins the Jamaa'ah when the Imam is in RUKU, it is FARZ to stand and recite TAKBEERE TAHREEMA and thereafter to stand at least for the duration long enough in which SUBHANALLAH could be recited once and then go into Ruku.
Reciting Takbeer and booing into Ruku without PAUSE is not permissible. The Namaaz perform in such a way will not be VALID and should be REPEATED.
- One should NOT join the Jamaa'ah as soon as the Imam recites the FIRST SALAAM to complete the Namaaz.

N.B. A PERSON SHOULD NOT RUN IN THE MUSJID TO JOIN THE JAMAAT IF HE IS AFRAID OF MISSING ANY RAKA'AT. IT IS NOT PROPER TO RUN IN THE MUSJID.

THE QAZAA SALAAT

- Any Salaat performed in its TIME: is called ADAA.
- FARZ and WAAJIB Salaat performed AFTER its time has EXPIRED will be called QAZAA.
- E.g. If ASR Salaat is performed at MAGHRIB time, it will be Qazaa.
- To DELAY any FARZ, WAJIB or SUNNATE MUAKKADAH Salaat INTENTIONALLY and cause them to become QAZAA is very SINFUL.
- It is COMPULSORY upon every MUSLIM to perform the missed number of Farz and Wajib Salaal since the time one has become baaligh (reached the age of PUBERTY).
- If a person has missed less than SIX Salaat and no other Salaat besides these are QAZAA, then BEFORE beginning the performance of the SIXTH Salaat in its time, QAZAA of the missed number of Salaat will have to be performed in ORDER. E.g. If a person has missed the Fajr, Zuhr and Asr Salat and no other Salaat besides these are Qazaa and the time of Magrib has begun, in this case FIRST the Fajr, Zuhr and Asr must be performed in order and thereafter the Magrib Salaat should be. performed.
- If there is FEAR that by performing the Qazaa Salaat, the time for the Adaa Salaat will EXPIRE, then the ADA A Salaat must be performed FIRST.
- For a person who has missed more than FIVE Salaat, it is NOT necessary upon him to perform the Qazaa Salaat in OR-DER.
- He may perform the ADAA Salaat first and then the QAZAA Salaat.

THE NIYYAT (Intention) OF QAZAA (Make UP) NAMAAZ (Prayer)

1. When making the NIYAAT for QAZAA, it is necessary to make Niyyat for the particular Namaaz missed.
2. If one has missed a number of Salaat, then one should make Niyyat (intention) thus:
3. I am performing such and such day's Fajr or Zuhur.
4. If a person has missed MORE than ONE Fajr or Zuhur, it will not be sufficient to say.
5. "I am performing Qazaa for Fajr or Zuhr'. One should say: "I am performing such and such day's Fajr".
6. If one has missed so many Farz Salaat that one does NOT remember the exact number of days when the Salaat was missed, then the Niyyat should be made as follows:
7. "Oh Allah! I am performing the FIRST Fair or the FIRST Zuhr Fare. from those which I have missed"
8. Continue doing this until satisfied that all the missed number of Salaat are performed.

THE MUSAAFIR'S (Traveler's) NAMAAZ.



- In SHARI'AT a person who intends to TRAVEL a distance of 77 kms. (48 miles) or more, is called a MUSAAFIR.
- A person who travels 77 kms. or more and intends to REMAIN at one's destination for LESS than 15 days, is also a MUSAAFIR.
- A Musaafir, who intends remaining at his destination for 15 days or more will only be a Musaafir during his journey. Once he reaches his destination, he will not be a Musaafir.
- A Musaafir should make QASR of the ZOHAR, ASR and ESHA (FARZ only), i.e. one must perform TWO Farz only i.e. instead of FOUR Rak'aats.
- There is no Qasr in the Farz of Fajr and Maghreb. Similarly there is no Qasr of Witr, Sunnah or Nafl Salaat.
- A Musaafir who performs his Namaaz behind a MUQEEM IMAAM, (who is not a Musaafir) should perform the full four Rak'aats in the Zuhr, Asr and Esha Farz.
- If the IMAAM is a Musaafir and muqtadi a Muqeem, the Musaafir Imam should complete his Namaaz after two Rak'aats and there after he must ask the Muqeem Muqtadis to complete their Namaaz by saying.
- "Complete your Namaaz, I am a Musaafir," The Muqeem Muqtadis should then stand up and complete the remaining two Rak'aats without reciting Sura Fatiha or any other surah.

PART 9

JUMAH (Friday) SALAAT

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ فَإِذَا قُضِيَتِ
الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ
اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝ وَإِذَا



"O you who believe! When the call is made for Salaat on FRIDAY, then HASTEN to the REMEMBRANCE of ALLAH and LEAVE off BUSINESS. That is BETTER for you if you know. Thus, when the Salat is completed, then disperse through the land and seek Allah's GRACE and REMEMBER Allah OFTEN that you may be SUCCESSFUL." (Al-Qur'an 62: 9)

SUMMARY OFJUMAH SALAAT

JUMAH 14 RAKAATS

SUNNAT		FARZ	SUNNAT	SUNNAT	NAFII
4	After which comes the KHUTBA	2	**4**	**2**	**2**
Muakkada		said in congregation	Muakkada	Muakkada	Optional

Jumuah Salaat is FARZ and more emphasis has been laid on it than on ZOHAR There is no Zuhr Farz Salaat on Friday. The Jumuah Salaat has been fixed in place of Zuhr Salaat.

Jumuah Salaat is FARZ on all FREE, MAJOR, SANE, HEALTHY and MUQEEM MEN.

It is NOT Farz on MINOR CHII.DREN, SLAVES, MAD, SICK and BLIND PERSONS. MUSAFIRS, WOMEN and those who have some VALID EXCUSE, e.g. fear of an enemy or very heavy rain. They should perform their ZOHAR Salaat instead.

THE CONDITIONS FOR SAYING THE JUMAH SALAAT

1. The Jumuah Salaat should be in a city, BIG VILLAGE or a TOWN like the CITY. It is NOT PROPER, to perform the Jumuah Salaat in a SMALL VILLAGE.
2. Jumuah should be performed at Zuhr time.
3. KHUTBAH (address by the Imam) should be delivered BEFORE the Salaat.
4. The Salaat should be read with Jamaat. It is compulsory to have at least three men besides the Imam to offer the Salaat or else the Salaat will not be valid.
5. IZNE AAM (permission to all to attend).

* If all these FIVE CONDITIONS are found, performing of the Jumuah Salaat will be CORRECT.

THE MASNOON METHOD OF DELIVERING KHUTBA

Before the Jumuah Salaat the Imam should sit on the MIMBAR, (the raised platform in the Masjid) and the Muezzin should call out the Azan in the presence of the Imam. The Imam should then stand up and deliver the KHUTBA facing the congregation. It is MAKROOHE TAHREEMEE to deliver the KHUTBAH in any language besides ARABIC.

After the FIRST Khutba he should sit down for a while and then stand up again for the SECOND Khutba. Thereafter the Imam should step down and stand in FRONT of the MEHRAAB or the ARCH. The Muezzin should call out the TAKBEER and those present should stand up and offer their Salaat with the IMAAM.

The Azan for the Khutba should be said in FRONT of the KHATEEB (the person delivering the Khutba), near the MIMBAR or from the SECOND or THIRD ROW of the Namaazis or at the END of the ROWS or from OUTSIDE the MUSJID. It is ALLOWED in ALI. the ways.

THINGS NOT ALLOWED DURING THE KHUTBA

1. Talking.
2. Offering SUNNAT and NAFL Salaat.
3. Eating.
4. Drinking.
5. To reply to any TAI.K.
6. Reciting the QURAAN SHARIF, etc.

All those things which DISTURB the Khutba become MAKROOH from the minute the Imam prepares to deliver the Khutba.

SALAAT OF THE EIDAIN

Things which are MUSTAHAB and SUNNAT on EID DAYS:

1. To take a BATH and do MISWAAK.
2. To put on one's BEST CLOTHES.
3. To use ITR.
4. To take DATES or any other SWEETS before going for the EIDUL FITR Salaat.
5. To give SADAQATUL FITR BEFORE going for the EIDUI, FITR Salaat.
6. To perform the Eid Salaat at the EID GAAH (a place fixed for EID Salaat outside the population).
7. To go by FOOT.
8. To go by ONE ROUTE and return by ANOTHER.
9. NOT to perform NAFL at HOME or at the EID GAAH BEFORE and AFTER the EID Salaat.
10. To EAT the MEAT of QURBAANI (sacrifice) of one's own offering, after the EIDUL ADHAA Salaat.

* On EIDUL FITR one should say TAKBIR in a LOW voice while going for Salaat.

- It is MUSTAHAB to say TAKBIR ALOUD while going for EIDUL ADHAA Salaat.
- Both the Eid Salaat are WAAJIB upon all those on whom the JUM'AH Salaat is FARZ.
- The conditions for Eid Salaat are the same as those for Jumuah.
- However, KHUTBA is NOT Fare for EID nor is it Farz to be said BEFORE the Salaat.
- KHUTBA after Salaat is SUNNAT.
- There are TWO Rak'aats in each of the TWO Eid Salaat with SIX extra TAKBIRS.
- There is NO Azan or Iqaama.

HOW TO PERFORM THE EID SALAAT

- First of all the NIYYAT should be made as follows:
- "I am performing TWO Rak'aats Eidul Fitr (or Eidul Adha) Wajib with six extra Takbeer behind this Imam, (Allahu Akbar)".
- Fold the HANDS after the Takbeer Tahrimi and read THANA.

1. Then raising both the hands up to the EARS bring them down after saying Allahu Akbar.
2. Do the same for the second time.
3. For the third time raise the hands up to the ears and saying Takbir fold them below the navel.

- The Imam should read the Ta'awwuz, Tasmiah and Surah Fatiha along with another Surat and then go into RUKU.

1. When all stand up for the SECOND Rak'aats, the Imam should recite the QIRAAT and after that all should say TAKBEER and raise the hands up to the ears and let them down.
2. Again the hands should be raised up to the ears for the second Takbeer and let down.
3. For the THIRD Takbeer the hands should also be raised up to the ears and let down.

4. Then saying the FOURTH Takbeer everyone should go into Ruku and complete the Salaat as usual.
5. Then the Imam should stand up and deliver the Khutba and all should sit SII.ENTI Y and HEAR the same.
6. There are TWO Khutbas also tor Eidain. The Imam's sing for a while in between the two is MASNOON.
7. It is WAAJIB R. LISTEN to the Khutba of Eidain.

NAMAAZ OF A SICK PERSON

A person is ALLOWED to perform his SALAAT in the SITTING POSITION under these circumstances:

- When a SICK person has NO STRENGTH to STAND and perform his Salaat.
- STANDING causes him GREAT PAIN.
- It may INCREASE his ILLNESS.
- When a SICK person is ABLE to STAND but CANNOT go into RUKU or SAJDA.
- If a person does NOT have the strength to make RUKU or SAJDA, then the Ruku and Sajdah must be made by ISHARA (gestures), i.e. BOWING the HEAD SLIGHTLY for RUKU and MORE for SAJDA.
- If a person CANNOT perform his Salaat SITTING, then he should person it LYING DOWN.
  - E.g. LIE: down on the BACK with the LEGS towards the QIBLA.
  - The LEGS should NOT be STRETCHED but the KNEES should be RAISED.
  - The HEAD should REST at a HIGH LEVEL with a PILLOW under it.
  - The Salaat must be made by ISHARA (gesture), but for SAJDA he should BOW his HEAD MORE than for RUKU.
- This is the BEST and MOST PREFERRED POSTURE.
- If the KNEES CANNOT be RAISED then one CAN STRETCH one's LEGS towards the QIBLA but the HEAD should be RAISED and FACING the QIBLAH
- One may also LIE down on the RIGHT SIDE with the HEAD towards the QIBLA or the LEFT SIDE with the HEAD towards the QIBLA. However, it is PREFERABLE to LIE on the RIGHT SIDE.
- If a person FAINTS for LESS than a FULL DAY and NIGHT, he MUST perform the missed number of Salaat.
- However, if he FAINTS for a FULL day and night or more, he must not perform the Salaat he has missed. He is EXEMPTED from performing them and there is NO QAZAA.
- If the patient has NO STRENGTH even to MOVE the HEAD for ISHARA (gesture), then one should NOT perform the Salaat.
- If this condition continues for MORE than a DAY and NIGHT, one will NOT be BOUND to perform QAZA. for the missed number of Salaat.
- If one GAINS the strength of moving the HEAD for ISHARA (gesture) within a day or night or in a period lesser than that, the QAZA will have to be performed for the five or lesser Salaat.

NB. TAYAMMUM is PERMITTED when it is KNOWN by one's OWN EXPERIENCE or a GOOD DOCTOR says that the USE of WATER would DEFINITELY be INJURIOUS to one's HEALTH.

  - If a sick person's bedding is NAJIS (impure) and changing it would cause great inconvinience to the patient, then Namaaz may be performed on the same bedding.
  - A PARALYSED person or one who is so sick that he cannot use water for ISTINJA, should use toilet paper or something absorbent or dry clay to clean himself.
- If he cannot do this also, he should perform his Salaat without even making Istinja.
- One, who has undergone eye surgery and is not allowed to shake his head by the doctor, should perform his Salaat lying down.
- TAYAMMUM should be made if he cannot make WUDHU. If he cannot perform Tayammum himself, he may be assisted.

THE NAMAAZ OF IS'TIKHAARAH

When a person wishes to carry out some important work, guidance should be sought from Allah Ta'aala. This seeking of guidance is called ISTIKHAARAH. Nabi (Sallallaahu alaihi wa Salam) has mentioned that a person who does not seek guidance from Allah Ta'aala and does not carry out Istikhaarah is deprived of all good and is unfortunate. InshAllah there will be no regret if Istikhaarah is made before accepting a proposal for marriage, travel, important business or any other important task. Perform two Rak'aats Nafl Salaat. Thereafter praise Allah by saying اَلْحَمْدُ لِلّٰهِ Thereafter recite Durood upon Nabi (Sallallaahu Alaihi wa Salam)

This is a prayer known in Arabic as Salatul-Isstikhara and its importance is such that Prophet Mohammad (pbuh) used to teach his companions about it the same way he used to teach them the verses of the Holy Qur'an. The companion Jabir (may Allah be pleased with him) said that the Prophet (pbuh) used to strongly encourage us to practice Istikhaarah for all our affairs. The manner of performing this prayer is that the person comes up with a voluntary prayer of two Rak’aats (units) at anytime during the day or night. Upon completing this, the person then recites a private supplication in which

he/she seeks the guidance of Allah (swt). This goes as follows:

دُعاءِ اِسْتِخارَہ

اَللّٰھُمَّ اِنِّیْ اَسْتَخِیْرُکَ بِعِلْمِکَ وَاَسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْأَلُکَ
مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُ وَلَآ اَقْدِرُ وَتَعْلَمُ وَلَآ اَعْلَمُ وَاَنْتَ
عَلَّامُ الْغُیُوْبِ اَللّٰھُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ
وَمَعَاشِیْ وَعَاقِبَۃِ اَمْرِیْ اَوْعَاجِلِ اَمْرِیْ وَاٰجِلِہٖ فَاقْدِرْہُ لِیْ وَیَسِّرْہُ لِیْ ثُمَّ
بَارِکْ لِیْ فِیْہِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ
وَعَاقِبَۃِ اَمْرِیْ اَوْعَاجِلِ اَمْرِیْ وَاٰجِلِہٖ فَاصْرِفْہُ عَنِّیْ وَاصْرِفْنِیْ عَنْہُ
وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِہٖ

(بخاری، سنن اربعہ. عن جابر بن عبداللہ انصاری رضی اللہ عنہ)

"ALLAHUMMA INNI ASTAKHYIRUKA BI'ILMIKA WA ASTAQDIRUKA BI QUDRATIKA WA AS-ALUKA MIN FADHLKA-AL-AZIM, FA INNAKA TAQDIRU WALAA AQDIRU WATA'LAMU WALAA A'LAMU, WA ANTA 'ALLAMUL-QUYYUB. ALLAHUUMA IN KUNTA TA'LAMU ANNA HADHAL-AMRA (Here the person makes mention of the matter for which guidance is sought, i.e., "should I move, take that job, marry her, etc.") **KHEIRUN LEE FII DINII WAMA'AASHII WA'AAQIBATA AMRII FAQDURHU LII, WA YASSIR-HU LII THUMMA BAARIK LII FIIHI, WAIN KUNTA TA' LAMU ANNA HADHAL-AMRA** (also at this point the person makes mention of the matter for which guidance is sought) **SHARRUN LEE FII DINII WA MA'AASHII WA'AAQIBATA AMRII, FASRIFHU 'ANNII WASRIFNII 'ANHU WAQDUR LEE AL-KEYRA HEYTHU KANA THUMMA ARDHINI BIHII."**

Which means:
"O Lord, I seek your guidance, through Your knowledge and power; and I ask You of Your great bounties; for You decree and I do not decree; and You know and I know not; You are the Knower of invisible things. O Lord, if You know that this matter (here the person makes mention of the matter for which guidance is sought, i.e., "should I move, take that job, marry her, etc."), is of benefit to me in my religion, in my livelihood and in its outcome, decide it for me and make it easy for me and then bless it for me. And if You know that this matter (here again the person makes mention of the matter for which guidance is sought)

is bad for me in my religion, in my livelihood, and in its outcome, turn it from me and divert me from it and decree good for me wherever it may be and make me pleased with it."

Having sought Allah's guidance as above, the person then resumes his/her routine affairs and waits for the due response from Allah. This can appear to the person by way of the feeling you have in your heart about the matter of either confidence or further indecision. Thus, when you feel in your heart a sense of vigor, optimism or confidence about the intended undertaking, you may construe this as a positive response from Allah (swt) and may accordingly proceed forward with the intended undertaking. If, on the other hand, the opposite is true and your sense of doubt or worries have not cleared, then you may want to avoid the proposed undertaking as it could mean a bad outcome.

Allah (swt) says: "...It is possible that ye dislike a thing which is good for you, and that ye may love a thing which is bad for you. But Allah knoweth and ye know not." (Qur'an 2:216)

Indeed the essence of this prayer is to test someone's trust in Allah, hence, the need to abide by the guidance of Allah whether it means pursuing or abandoning the intended undertaking. Allah also says:

"...and if anyone puts his trust in Allah, sufficient is Allah for him. For verily Allah surely accomplishes His purpose: Verily, for all things has Allah appointed a due proportion." (Qur'an 65:3)

Upon reciting the underline words think of the reason anti work for which Istikhaarah is being made. Thereafter sleep on clean bedding with Wudhu facing the qiblah.

One should not make Istikhaarah for performing a Farz duty of should I perform Hajj or not. Istikhaarah should rather be made to determine the time of travel for Hajj e.g. When should 1 travel for Hajj?

If a person has committed any sin perform two Rak'aats Salaat and thereafter recite Durood upon Nabi (Sallallaahu alaihi wa Salam). Allah's pardon by a firm pledge saying: Oh Allah! I shall not commit this sin again. Oh Allah! forgive me.

By the grace of Allah Ta'aala the sin will be forgiven.

QUESTIONS

1. What should one ensure before Namaaz?
2. Will the Namaaz be correct if any garment is overlapping the ankles?
3. Is it necessary to make a verbal intention for Namaaz?
4. Where should the eyes be fixed during Qiyaam'?
5. Explain the difference between a male's and female's Ruku and Sajdah.
6. Explain the difference in the sitting posture between a male and female.
7. Explain in detail the procedure of the three Witr Wajib.
8. What is Namaaz?
9. Mention the condition of Namaaz.
10. Outline the difference between a male's and female's Satr.
11. Draw and complete the Namaaz charts
12. Mention the times when it is forbidden to perform any Namaaz.
13. Mention the prescribed time for each Namaaz.

14. Mention the Farz, Waajibaat, 10 Sunnats, Mustahab, 10 Makruhaat and the Mufsidaate Namaaz.
15. Mention the times when it is permissible, Wajib and Farz to break one's Namaaz.
16. How should one perform Qazaa of a number of Salaat missed?
17. When will a person become a Musaafir and how long will one remain a Musaafir?
18. For which Namaaz should one make Qasr?
19. Mention the conditions for the Jumuah Salaat.
20. Mention things not allowed during the Khutba.
21. How should one perform the Eid Salaat?
22. When is it permissible to perform Namaaz seated?
23. If one does not have the strength to make Ruku or Sajdah, what should he do'?
24. In the case of fainting, when is a person excused from performing Namaaz?
25. Can a sick person perform Namaaz on Napaak (unclean) bedding?

Dhikr (Supplication) To Memorize For Various Occasions

Related by: B= Bukhari, M= Muslim, T=Tirmizi

The Prophet (Salalahu 'alaihi was sallam) said:

The best dhikr is:

لا اله الا الله

'**La ilaha illa Allah**'
(IM &There is no god but Allah). (T)

*****

"There are two expressions which are light on the tongue but heavy in scale and are dear to the Compassionate One (Allah). These two phrases are:

سبحان الله وبحمده

'Subha-nal-lahi-wa-biham-dihi'
(Glorified be Allah and His is the Praise.)

سبحان الله العظيم

'Subha-nal-lahil Adeem'
(Glorified be Allah, the Most Exalted)." (B)

*****

"The dearest words to Allah are four:

سبحان الله

'SubhanAllah'

(Glory be to Allah)

الحمد لله

'Alhamdulillah'

(Praise be to Allah)

لا اله الا الله

'La ilaha illallah'

(There is no god but Allah)

الله اكبر

'Allahu Akbar'

(God is the Greatest)

There is no difference in which order you say them (while remembering Allah)." (M)

*****

Once the Prophet (S) left to pray Fajr Salat from (his wife's home) while she was offering prayer. When he (S) returned after Ishraq prayer, she was still sitting on her prayer carpet. On this he (S) said to her: "Have you been continuously sitting in the same place since I left you?" She replied, "Yes." Thereupon he (S) said: "After I left you, I have recited four sentences three times; and if they could be measured against what you have recited since morning they would prove weightier. These four sentences are:

سبحان الله وبحمده عدد خلقه, ورضا نفسه, وزنة عرشه, ومداد كلماته

"Subhanal lahi wa bi ham-di-hi ada-da Khal-qihi wa rida'a naf-sihi wa zina-ta 'ar-shi-hi wa mida-da Kale-mate-hi."

(Glory be to Allah and praise is due to Him, according to the number of His creation and according to His pleasure and corresponding to the weight of His Throne and as much as the ink [used in recording] His words). (M)

*****

"Whoever says,

لا اله الا الله وحده لا شريك له, له الملك وله الحمد وهو على كل شيء قدير

'La illaha illallah, wah-dahu la sharika lah, Lahul-mulku wa lahul hamd, wa huwa 'ala Kul-li shayin Qadeer.'
(There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything.)

100 times a day, will have a recompense equal to that of freeing ten slaves. Also, 100 good actions are written for him, 100 wrong actions are erased from him, and it is a protection from Satan for that day until the night. No one does anything more excellent than someone who does more than that." (B & M)

*****

"Is one amongst you powerless to get one thousand virtues every day?" Amongst those who had been sitting there, one asked, 'How can one amongst us get one thousand virtues every day?' He (S) said, "Say:

سبحان الله

'Subhan Allah'
(Glory be Allah)

100 times. For (by reciting them), one thousand virtues are recorded (to your credit) and one thousand vices are blotted out." (M)

*****

"Shall I tell you a sentence which is one of the treasures of Paradise?" I said, 'Yes, Messenger of Allah!' He said, "It is,

لا حول ولا قوة الا بالله

'La Haula wala Quwwata il-la bil-lah.'
(There is neither strength nor power except with Allah)." (B&M)

*****

"He who says,

رضيت بالله ربا وبالاسلام دينا وبمحمد صلى الله عليه وسلم رسولا

'Raditu bil-lahi rabban wabil-islami dinan wabi-Muhammadin nabiyyan salalahi aleihe weselem.'
(I am pleased with Allah as a God, and Islam as a religion, and Muhammad (S) as a messenger.)

paradise is his." (AD)

*****

"He who says

سبحان الله وبحمده

'Subhan Allah Wa Bihamdih'
(Holy is Allah and to Him belongs all praise)

a date tree is planted for him in Paradise." (T)

*****

Upon Going to Sleep and Waking Up

When the Prophet (S) went to bed at night, he would put his hand under his cheek and then say,

اللهم بسمك اموت واحيا

'Allahumma bismeka amootu wa ahiya'
(O Allah, with Your Name I die and live).

*****

When he (S) got up, he would say,

الحمد لله اللذي احيانا بعدما اماتنا واليه النشور

'Alhamdu lil lahillathi ahyaana baada ma amatana wa ilaihin-nushoor'
(All thanks and praise to Allah Who has given us life after causing us to die (i.e. sleep), and unto Him is the Resurrection). (B)

*****

Upon Completing Ablution

"If anyone amongst you performs the ablution and upon completing it says,

اشهد ان لاإله إلا الله وحده لاشريك له وأشهد أن محمدا عبده ورسوله

'Ashhadu ana la ilaha ilalah wah dawho la sharika lawho wa ashadu ana, Muhammadan abduwho wa rasulhwho.'
(I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger),

the eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes."

*****

Upon Going To The Fajr Prayer

The Prophet (S) said upon going to Fajr salat,

واجعل في سمعي نورا, واجعل في بصري نورا, واجعل في ,اللهم اجعل في قلبي نورا
سمعي نورا, واجعل من خلفي نورا, ومن امامي نورا, واجعل من فوقي نورا ومن تحتي
نورا, اللهم اعطني نورا

'Alahumma ijal fi qelbee nuran, we fi lisanee nuran, waj-al fi semh-e nuran, wajh al fi beseri nuran, waj al min khelfee nuran, wa min ama mee nuran, waj al min fow qee nuran, wa min tah tea nuran, Alahumma ah'tea nee nura.'
(O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me). (M)

*****

Upon Entering The Mosque

اللهم افتح لي أبواب رحمتك

'Allahummaa- aftah li abwaba rahmatik.'
(O Allah! Open for me the gates of Your mercy). (M)

*****

Upon Exiting The Mosque

اللهم إني أسألك من فضلك

'Allahumma-ass aluka min fadlik.'
(O Allah! I beg of You of Your Grace). (M&AD&Ns&M)

*****

Upon Hearing The Adhan (Call to Prayer) And Iqamah

"When you hear the Mu'adhdhin (the person who calls to prayer), repeat what he says. Then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah. Then beg from Allah al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's Servants, and I hope that I may be that one. If anyone asks that I be given the Wasilah, he will be assured of my intercession."

اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته

'Allahumma rabba hadihi-d-da wati-t-tammati was salati-l qa'imati ati Muhammadani-l wasilata wa-l fadilata wa-b-'athu muqaman mahmudani-l-ladi wa 'adtah.' (M)

*****

Enjoining Dhikr After Prayers

When the Prophet (S) finished his prayer, he begged forgiveness,

استغفر

'Assthegh-frrlah' three times and said:

للهم أنت السلام ومنك السلام تباركت يذي الجلال والإكرام

'Allahuma inta salam, wa minka asalam tebarekta yathel jelal wel ekram.'
(O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honor). (M)

*****

When the Prophet (S) finished the prayer and pronounced salutation, he (S) uttered (this supplication):

لاإله إلا الله وحده لاشريك له ، له الملك وله الحمد وهو على كل شيء قدير ، اللهم لامانع لما أعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد

'La ilaha ilalah wahdawho la sherika lah, la hul mulk wa la hul hamd, wa hua ala kulee shein qedir.'

'Alahumma la maneh li maa aah tait wa la mooh tee li maa menah-t walla yenfah thel jed minka el jed.'
(There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty, to Him praise is due, and He is potent over everything. O Allah! No one can withhold what You give, or give what You withhold, and the riches cannot avail a wealthy person with You.) (B & M)

*****

Never quit saying after each prayer:

اللهم اعني على ذكرك وشكرك وحسن عبادتك

'Alahumma as innee ala thikrika wa shukrika wa husnee ibadatika.'
(O Allah, help me in remembering You, in offering thanks to You, and in worshipping You properly.)

*****

Supplications After Fajr Prayer

"Whoever recites three times on Friday morning before the Fajr prayer,

استغفر الله الذي لا اله الا هو الحي القيوم و اتوب اليه

'Asstaghfirulah allathe lailaha ila huwa, al hiyoul qaiyoum wa atubu ilay he.'
(I ask forgiveness from Allah who is the Only God, the Living and Qayuum and repent to Him),

Allah would forgive his sins even if they were as much as the foam of the sea." (Ibn Alsani)

*****

'Whoever prays the Fajr in Jama'ah (group), then remains sitting remembering Allah (Dhikr) until the sun rises, and then prays two rakhas it is as if he performed Hajj and Umrah; complete, complete, complete." (T)

*****

"When you finish the sunset prayer (Maghrib), say:

اللهم اجرني من النار

'Alahumma ajirnee minannar' seven times.
(O Allah, protect me from Hell.)

If you say that and die that night, protection from it would be recorded for you. And when you finish the dawn prayer (Fajr), say:

اللهم اجرني من النار

'Alahumma ajirnee minannar.' seven times.
(O Allah, protect me from Hell.)

If you die that day, you are granted protection from it." (Ad)

*****

Upon Leaving The House

Upon leaving the house the Prophet (S) recited,

بسم الله توكلت على الله. اللهم إني اعوذ بك ان اَضل او اُضل أو اَ زل أو اُزل أو اَظلم أو اُظلم أو اَجهل أو يُجهل عليه

'Bismillah tawakaltu 'alallah, Allahumma inni audhu bika an adilla au udalla au azilla au uzalla au azlima au-uzlama au aj-hala au yuj-hala 'alayya.'
(In the name of Allah. I repose my trust in Allah, and there is neither power nor any might except with Allah. O Allah, I seek refuge with You from leading others astray, causing others to slip or being caused to slip by others, doing wrong or being wronged by others, or behaving foolishly or being treated foolishly by others). (Ah&T&Ns)

*****

Supplications for Day & Night

The most superior way of asking for forgiveness from Allah is to recite:

اللهم أنت ربي لا أله الا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك على وأ بوء بذنبي فاغفر لي فانه لا يغفرالذنوب الا أنت

Alahumma anta rebi la ilaha ila ant, khalacktanee, waana abduk, wa ana ala ahdick wa wahdick mstata-ht, authu bika min shree ma sana-ht, aboouh laka bi ni'mateeka aley, wa aboouh bi thenbee faghfirlee fa inawho la yeghfr

uthunooba illa ant.'

(O Allah, You are my Lord. None has the right to be worshipped but You. You created me and I am Your slave. I am faithful in my covenant and my promise (to You) as much as I can. I seek refuge in You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.)

The Prophet (S) added that if somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be one of the people of Paradise. And if somebody recites it at night with firm faith in it, and dies before the morning, he will be one of the people of Paradise. (B & Others)

*****

"A person who recites 100 times in the morning and in the evening (these words):

سبحان الله وبحمده

'Subhanalah wa beehamdi he.'

(Glory be Allah and all praise is due to Him.)

would not bring on the Day of Resurrection anything better than this except one who utters these words more often."

*****

"Any person who recites three times in the beginning of each day and night,

بسم الله الذي لا يضر مع اسمه شيء في الارض ولا في السماء وهو السميع العليم

'Bismillahl alethee la yadhuru ma 'ismuhu sha-e' feel ardh wa fees sama ' wa who was samee'ul aleem.'

(In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower.)

nothing will harm him." In a narration by AD he will not suffer sudden affliction. (AD&T)

*****

Seeking Forgiveness

"By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."

استغفر الله

'Astaghfirul lah.'
(I ask for forgiveness.) (B)

*****

A man came to the Prophet (S) and said: 'Oh Messenger of Allah, I suffered from a scorpion sting last night.' He (S) replied, 'If you had said when night fell:

اعوذ بكلمات الله التامات من شر ما خلق

'A'oothu Bikale-ma-til-lahit-tam-maate min Shar-re ma Khalaq.'
(I seek refuge with the complete words of Allah.)

it wouldn't have harmed you.' (M)

*****

Once the Prophet (S) saw a man from the Ansar called Abu Umamah. He (S) said, 'What is the matter? Why are you sitting in the mosque when there is no time of prayer?' Abu Umamah replied, 'I am entangled in cares and debts, Apostle of Allah.' He (S) replied, 'Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?' The man replied, 'Why not, Apostle of Allah?' He (S) told the man to recite both in the morning and evening the following words:

اللهم اني اعوذ بك من الهم والحزن, واعوذ بك من العجز والكسل, واعوذ بك من الجبن والبخل, واعوذ بك من غلبة الدَّين وقهر الرجال

'Allahumma innee A'oothu bika minal hammi wal hazan, wa a'outhu bika minal ajzi wal kasal, wa a'outhu bika minal jubni wal bukhl, wa a'outhu bika min ghalabatid deyni wa gahrir rijal.'
(O Allah, I seek refuge in Thee from care and grief. I seek refuge in Thee from incapacity and slackness. I seek refuge in Thee from cowardice and niggardliness. And I seek refugee in Thee from being overcome by debt and being put in subjection by men.)

Abu Umamah said, 'When I did that, Allah removed my care and settled my debt.'

*****

Once we asked the Prophet (S): "We have learned how to invoke peace upon you. Now tell us how we should pray for you. He (S) said to say:

اللهم صل على محمد وعلى آل محمد, كما صليت على آل ابراهيم انك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت آل ابراهيم إنك حميد مجيد

'Allahumma sallee ala muhammadin wa ala a'li muhammad, kama sallayta ala a'li ibraheem innaka hameedun majeed, allahumma barik ala muhammedin wa ala ali muhammedin kama barakta ala a'li ibraheem, innaka hameedun majeed.'

(O Allah, bless Muhammad and his (Muhammad's) family as You did bless the family of Abraham. Verily You are Praiseworthy and Glorious. Grant favor to Muhammad and the members of his (Muhammad's) household as You did grant favor to the members of the household of Abraham in the world. Verily You are Praiseworthy and Glorious). (B&M)

*****

Du'a For Protection From Misfortune (The Du'a of Abu-Darda)

A person who repeats certain words in the morning will be safe from all misfortunes until evening. These words are:

اللهم انت ربي لا اله الا انت عليك توكلت وانت رب العرش العظيم, ما شاء الله كان ومالم يشأ لم يكن, ولا حول ولا قوة الا بالله العلي العظيم, اعلم ان الله على كل شيء قدير, وان الله قد احاط بكل شيء علما, اللهم اني اعوذ بك من شر نفسي, ومن شر كل دابة انت آخذ بناصيتها, ان ربي على صراط مستقيم

'Allah-humma, anta rabbi, laa ilaaha illaa Anta, 'alaika tawakkaltu wa anta rabbul 'arshil kareem maashaa Allahu kaana wa maLam yasha' lam yakun-wa laa hawla wa lla quwwata illaa bil-Laahil A'liyyil 'Atheem. A'lamu annallaaha 'alaa kulli shay in qadiyrun-wa annallaaha qad ahaata bikulli shay in ilmaa. Allah-humma inni a'uthu bika min sharri nafsiy wa min sharri kulli daabbatin ants aakhithum bi naasiyatihaa inna rabiy 'alaa siraatim mustaqiym.'

(Oh Allah, You are my Lord. There is nothing worthy of worship except You. I place all of my trust and reliance in You and You are the Lord of the Noble Throne. Whatever Allah wishes takes place, and whatever He does not desire, does not occur, and there is no power and no strength except in Allah, The Exalted, The Mighty. I know that Allah is Powerful over all things and that Allah has knowledge of all things. Oh Allah, I seek refuge in You from the evil of my nafs (self) and from the evil of every crawling creature. You are master over them. Verily, You are Lord of the Straight Path.) (Ibn Alsani)

*****

Getting Undressed

Allah's Messenger (S) said: "The screen between the eyes of Jinn and the private parts of the sons of Adam as one takes off his clothes is saying,

بسم الله

'Bismillah.'
(In the name of Allah)." (T)

*****

Upon Entering The House

Upon entering the house, the Prophet (S) recited:

اني اسألك خير المولج وخير المخرج, باسم الله ولجنا, وبسم الله خرجنا, وعلى الله توكلنا

'Alahumma inni assaluka kheryil mawlij wakheryil makh'ridge, Bismillah walijna, wa Bismillah kharajna, wa alalah rabana tawakalna.'
(O Allah! I ask you for good both when entering and when going out. In the name of Allah we have entered, and in the name of Allah we have gone out, and in our Lord we count.) (Abu Dawood)

He should then greet his family:

السلام عليكم

'Asalamu Aleikum.'
(Peace be with you.)

*****

Before Entering The Restroom

When Allah's Messenger (S) entered the restroom, he used to say:

بسم الله, اللهم اني اعوذ بك من الخبث والخبائث

'Bismillah. Allahuma innee a'oothu bika minal khubthi wal Khabaa'ith.'
(O Allah, I seek refuge in You from unclean spirits, (male and female devils). (B&M)

*****

After Leaving The Restroom

When the Prophet (S) came out of the bathroom (toilet), he used to say:

غفرانك

"Ghufraanak."
(Grant me forgiveness.) (T&IM)

*****

Upon Going To Sleep

"When anyone of you goes to bed, he should shake out his covers, for he does not know what has come onto it after him. Then he should say:

باسمك ربي وضعت جنبي وبك ارفعه, ان امسكت نفسي فارحمها, وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين

'Bismika rabbi wada'tu janbi wabika arfa uhu, 'in amsakta nafsi farhamha, wa'in arsaltaha fahfath ha bima tahfathu bihi ibadaka salihin.'
(In Your Name I lay on my side on this bed and with Your Name I will rise therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.) (B&M)

*****

The Prophet (S) said to Ali (R) and Fatimah (R), "When you go to bed recite:

سبحان الله

'SubhanAllah'
(Glory is to Allah) **33 times,**

الحمد لله

'Alhamdullilah'
(Praise is to Allah) **33 times,** and

الله اكبر

'AllahuAkbar'
(Allah is Great) **34 times**."

Ali (R) said, 'I never stopped doing that since I heard it.' (B&M)

*****

"Whenever you go to bed, perform ablution as you do for the prayer. Then lie down on your right side and say,

وفوضت امري اليك, والجأت ظهري اليك, رغبة ورهبة اليك, ,اللهم اسلمت نفسي اليك
لا ملجأ ولا منجى منك الا اليك, آمنت بكتابك اللذي انزلت, ونبيك اللذي ارسلت

'Allahumma aslamtu wajhi ilayka, wa'fawwadtu amri ilayka, wa al'ja tu dhahri ilayka, ragbatan warahbatan ilayka, la malja'a wala manja minka illa ilayka, amantu bikitabika-l-ladhi anzalta wabinabiyyika-l-ladi arsalt.'
(O Allah! I surrender myself to You, entrust all my affairs to You and depend upon You for Your Blessings both in hope and fear of You. There is no escape from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book, which You have revealed, and in Your Prophet whom You have sent.)

Then if you die on that very night, you will die with faith (i.e. in the religion of Islam). Let the aforesaid words be your last utterance (before sleep)."

*****

Waking Up from a Bad Dream

"If any of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others. But if he saw something else, i.e. a dream that he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him." (B)

"A good dream is from Allah and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva thrice on his left side and seek refuge with Allah from Satan by saying:

اعوذ بالله من الشيطان الرجيم

'A'oothu bilahe minashaitan arajeem.'
(I seek refuge with Allah from the accursed devil.)

Then it will not harm him, and Satan cannot appear in my shape.' (B&M)

*****

Supplication In Distress

لا اله الا الله رب السموات ,لا اله الا الله العظيم الحليم, لا اله الا الله رب العرش العظيم
ورب الارض رب العرش الكريم

'La ilaha illa-llahul Atheem-ul Halim, La ila-ha il-la-la-hu Rabbul 'arshil theem, La ila-ha il-lalla-hu Rabbu Samawate wa rab-bul ardhe wa rab-bul arshil Karim.'
(There is no god but Allah, the Great, the Tolerant. There is no god but Allah, the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the Heaven and the Earth, the Lord of the Edifying Throne). (B&M)

ياحي يا قيوم برحمتك استغيث

'Ya Hayu Ya Qayoum Birahmetika Astegheeth.'
(Oh Lord, The Living and Self-Subsisting I call on Your mercy). (T)

*****

Upon Fearing Someone

اللهم انا نجعلك في نحورهم ونعوذ بك من شرورهم

'Allahumma inna naj'aluka fee nuhoorihim wa na'udhu bika min shuroorihim.'
(Oh Allah, we ask You to restrain them by their necks and we seek refuge in You from their evil.) (AD&Ns)

*****

Upon Finding Something Difficult

اللهم لا سهل الا ما جعلته سهلا, وانت تجعل الحزن اذا شئت سهلا

'Allaahuma lasahla illa maja'altawho sahla wa anta tej'aloo alhazna sahla.'
(Oh Allah, nothing is easy except what You make easy; and You can make the difficult easy.) (Ibn Alsanni)

*****

To Protect Oneself

"If Allah bestows favors over his slave, whether on his family, children, or property and he says,

ما شاء الله لا قوة الا بالله

'Masha Allah la qwata ila billah.'
(What Allah has willed there is no might except with Allah.)

nothing should overcome him." (Ibn Alsanni)

*****

Protection For Children

اعيذ كما بكلمات الله التامة, من كل شيطان وهامة, ومن كل عين لامة

'Audhukuma bi kalamatillahi tamah min kulli shaitaneen wa hamatin wa min kulli ainin lamatin.'
(I seek protection for you with Allah's perfect words from every Satan and crawling creature and from every evil, harmful, and envious evil eye.)

He (S) also added: 'Your forefather (i.e. Ibrahim) used to seek protection with Allah for Isma'il and Isaac with these same words.' (B)

*****

Supplications and Visiting the Sick

He (S) used to treat some of his family members by passing his right hand over the place of ailment and saying,

اللهم رب الناس اذهب البأس, واشف انت الشافي. لا شفاء الا شفاؤك شفاء لا يغادر سقما

'Allahumma Rabbin nas adhabal ba'sa, ashfi wa anta shafee, la shifa' illa shifa'uka shifa' la yughadiru saqma.'
(O Allah, the Sustainer of mankind! Remove the illness and heal the patient, for You are the healer. No healing is of any avail but Yours; healing that will leave behind no illness.) (B&M)

*****

When Someone Sneezes

"If anyone of you sneezes, he should say:

الحمد لله

'Alhamdulillah'
(Praise be to Allah.)

And his (Muslim) brother or companion should say to him:

يرحمك الله

'Yarhamukallah'

(May Allah bestow his Mercy on you.)

When the latter says 'Yarhamukallah', the former should say,

يهديكم الله ويصلح بالكم

'Yahdikumullah wa yuslih balakum.'

(May Allah give you guidance and improve your condition.)" (B)

*****

What To Say To The Groom On Marrying

بارك الله لك, وبارك عليك وجمع بينكما في خير

'Barak allaho laka wa baraka alaika wa jamaa ainakuma fee khair.'

(May Allah bless you and shower His blessing upon you and keep you in a happy union.)

*****

What To Say Before Marital Relations (Sexual Intimacy)

"If any one of you, before having sexual intercourse with his wife, says:

بسم الله اللهم جنبنا الشيطان, وجنب الشيطان مارزقتنا

'Bismillah. Allahumma jannibnash shaitaana, wa jannibish shaitaana ma razaqtana.'

(In the Name of Allah. O Allah, protect me from Satan, and protect what you bestow on us (i.e. offspring) from Satan.)

And if it is destined that they should have a child, then Satan will never be able to harm that child." (B&M)

*****

Upon Leaving Any Gathering

"If anyone sits in an assembly in which fruitless talking takes places and if that person before leaving says:

سبحانك اللهم وبحمدك اشهد ان لا اله الا انت استغفرك واتوب اليك

'Subhana kalla-humma wa bi hamdika ash-hadu al-la ilaha illa anta astaghfiroka ilaika.'
(O Allah! Holy are You and all praise is for You. I testify that there is no god but You. I ask for Your forgiveness and turn to You in repentance.)

such person will be forgiven for his participation in such a company." (T)

*****

Upon Getting Angry

Once two persons abused each other in the presence of the Prophet (S) and the eyes of one of them became red and the veins in his neck were swollen. Thereupon the Prophet (S) said: "I know of a wording that if he were to utter, his fit of rage would subside. If he says,

اعوذ بالله من الشيطان الرجيم

'Aootho bilahee mina shaytaan irajeem.'
(I seek refuge with Allah from Satan, the accursed.)

his anger would subside."

"Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution." (AD)

*****

Upon Entering the Marketplace

"If anyone says on entering the marketplace,

لا اله الا الله وحده لا شريك له, له الملك وله الحمد يحي ويميت وهو حي لا يموت, بيده الخير وهو على كل شيء قدير

'Laa 'ilaaha 'illa-llaahu wahdahu laa shareeka lahu lahul-mulku wa lahul-hamdu yuhyee wa yumeetu wa huwa hayyun laa yamootu biyadihi-l-khairu wa huwa 'ala kulli shai 'in qadeer.'
(There is none worthy of worship except Allah, alone, Who has no partner. For Him is the Dominion and to Him is the praise. He gives life and He brings about death. He is living and does not die. In His hand is all good and He has power over all things.)

Allah will record for him a million good deeds, obliterate from him a million evil deeds, and raise him a million degrees." (T)

*****

Some Supplications

Aishah (R) says that the Prophet (S) loved the short but comprehensive, meaningful supplications more than others. Following are some of these supplications, which are a must for every believer.

اللهم آتنا في الدنيا حسنه وفي الاخرة حسنه وقنا عذاب النار

'Allahumma Rabbana Atina fid-dunya hasanatan wafil- Akhirati hasanatan waqina athaban nar.'
(O Allah, our Lord, give us all the good of this world, and the good of the life hereafter, and save us from the punishment of the hell-fire.) (Muslim)

*****

He (S) said:

اللهم اعيني على ذكرك وشكرك وحسن عبادتك

'Allah-hum-ma musarifal Quloo-bi sar-rif quloo-bana ala ta'atik.'
(O Allah, the Turner of the hearts. Direct our hearts to obeying You.) (M)

*****

Abu Bakr (R) said: "I once asked the Prophet (S) to teach me a supplication which I should recite in my Prayer. Thereupon the Prophet (S) said to recite:

اللهم اني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب الا انت فاغفرلي مغفرة من عندك, وارحمني انك انت الغفور الرحيم

'Alla-humma innee thalamtu nafsee thulman kathee-ra wala yaghfiru thunouba ila anta, faghfirlee maghfiratan min 'indika, warr hamnee innaka antal Ghafoor-ur Raheem.'
(O Allah! I have wronged myself very much, and none can forgive sins, except You only. Grant me forgiveness, and have mercy upon me; indeed You are the Most Forgiving, Ever Merciful.)" (B&M)

*****

The Prophet (S) used to supplicate:

اللهم اصلح لي ديني الذي هو عصمة امري, واصلح لي دنياي التي فيها معاشي, واصلح لي اخرتي التي فيها معادي, واجعل الحياة زيادة لي في كل خير, واجعل الموت راحة لي من كل شر

'Allahumma ashlehlee deeni al lathee huwa 'ismato amree wa asleh lee dunya ya allati feeha ma'ashi wa asleh lee aakhiratee allati feeha ma'adi waj al hayata zeeya-datal-li fee kullee khairan Waj-al mawta ra hatan lee min kullee sharree.'
(O Allah! Correct for me my faith, which is the guard of my affairs, make better my world where I have my livelihood, set right my hereafter where I have to return ultimately, make my life long, in every type of virtue, and make my death a comfort against all evils.) (M)

*****

Upon Traveling (Taking a Trip)

"Whoever wants to travel should say to those whom he leaves behind,

استودعكم الله الذي لا تضيع ودائعه

'Astawdi'ukumu-l-llaha l-ladi la tadi'u wada'i'uh.'
(I entrust you to Allah, to Whom anything entrusted shall never be lost.)" (Ibn Alsanni)

*****

Bidding Farewell to Someone

When bidding someone farewell. the Prophet (S) would say,

استودع الله دينك وامانتك وخواتم عملك

'Astawdi' laha deenaka wa'amanataka wa khatima amaleek.'
(I entrust to Allah your belief, what you are responsible for, and your final deeds.) (T)

*****

Starting A Journey

Before starting a journey, the Prophet (S) would say:

اللهم هون علينا سفرنا هذا,واطو عنا بعدة, اللهم انت الصاحب في السفر والخليفة في الاهل, اللهم اني اعوذ بك من وعثاء السفر وكابة المنظر وسوء المنقلب في المال والاهل والولد

'Allahumma haw-win alaina safar rana hatha watwee anna bodahu, Allahumma anntas sahibu fis safari wal khalifatu fil ahli, Allahumma inni aoothubika min-wa-sa-issafari wa kabatil manzari wa su-il munqalabi fil mali wal ahli.'
(O Allah, we seek virtue and piety from You on this journey of ours, and the act which pleases You. O Allah, lighten this journey of ours, and roll up for us the distance thereof. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge in You from the hardship of this journey, from beholding a miserable sight and of evil chances in my wealth, household and my children.)

*****

Supplication for Riding (or Driving)

Whenever the Prophet (S) mounted his camel he said,

بسم الله

'Bismillah'
(In the name of Allah.)

And when he (S) got on the back of the animal he said:

الحمد لله

'Alhamdullilah'
(Praise be to Allah.)

And then, he (S) said,

الله اكبر الله اكبر الله اكبر

'Allahu Akbar' 'Allahu Akbar' 'Allahu Akbar'
(God is Great), (God is Great), (God is Great)

And then he (S) said,

سبحان الذي سخر لنا هذاوما كنا له مقرنين وانا الى ربنا لمنقلبون

'Subhanalathi Sakharalna Hatha wa maakuna lahu mughrenin, wa ina ilarabbina lamunqaliboon.'

(Glory is to Him Who subdued for us this (means of travel) as we were not ourselves powerful enough to use it as a mount, and we are going to return to our Lord.) (AD&T)

*****

Returning from a Journey

The Prophet (S) uttered (these words), when returning from a journey:

ايبون تائبون عابدون لربنا حامدون

'Aaebuna ta eebuna abeeduna lee rabbina hamiddoon.'
(We are returning repentant, worshipping our Lord and praising Him.) (M)

*****

Upon Entering A City

Upon entering a city, the Prophet (S) recited the following:

اللهم بارك لنا فيها, اللهم بارك لنا فيها, اللهم بارك لنا فيها, اللهم ارزقنا جناها, اللهم حببنا الى اهلها وحبب صالح اهلها الينا

'Allahumma bariklaana feeha, Allahumma bariklaana feeha, Allahumma bariklaana feeha. Allahuma arzuqna Janaha wa habbibna eela ahleeha wa habbib salihee ahleeha eelaina.'
(O Allah, bless us in it. O Allah, bless us in it. O Allah, bless us in it. O Allah, grant us sustenance from its fruits, put our love in the hearts of its people, and put the love of the righteous people in our hearts.) (Attabarani)

*****

Upon Eating & Drinking

"Mention the name of Allah (Bismillah) eat with your right hand, and eat from what is near to you." (B&M)

"When one of you eats, he should mention the name of Allah before beginning.

بسم الله

'Bismillah'
(In the name of Allah.)

And if he forgets, he should say,

بسم الله اوله واخره

'Bismillah awalu wa akhiru."

(In the name of Allah in the start and the end.)" (AD&T)

*****

Upon Breaking the Fast

اللهم لك صمت وعلى رزقك افطرت

'Allahuma laka sumtu wa ala rizqeeka aftartu.'

(O Allah! It is for You that I observe fast and it is with Your blessing that I break it.)

*****

Upon Finishing a Meal

الحمد لله الذي اطعمنا وسقانا وجعلنا مسلمين

'Alhamdu lilahil-athi at'amana wasaqana waja Alana Muslimin.'

(Praise be to Allah Who has given us food and drink and made us Muslims.) (AD&T)

*****

'Alhamdo lil-lahil lathi at 'amani haatha wa razaqanii-hi min ghair-e-haulimmin-ni wala Quw'wah.'

(Praise be to Allah Who has fed me with this food and provided me without any effort or power on my part.)

he will be forgiven for his past sins. (T)

*****

What The Guest Says To His Host

افطر عندكم الصائمون, واكل طعامكم الابرار, وصلت عليكم الملائكة

'Aftara endakoom as'sa-imuna wa akala ta amakumul abraru wa sallat alaikomul mala-ikah.'

(May the fasting (men) break their fast with you, the pious eat your food, and the angels pray for blessings on you.) (AD)

Janaza (Prayer over dead body)

DEATH AND BURIAL OF A MUSLIM

PART 10



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THE MUHTADHAR

A person on whom the signs of DEATH are clearly seen is called a MUHTADHAR. It is SUNNAT to let him lie on his RIGHT side facing the QIBLAH. It is permitted that he be positioned to lie on his BACK with his FEET towards the QIBLAH, and the head slightly raised with a cushion so that it faces the Qibla. all the bed linen must be PAAK. If moving the Muhtadhar causes him any discomfort then leave him in any convenient position.

- It is desirable to use LOBAAN, itr or any other aromatics that are Paak in the room. Anyone who is in the state of Janaabat, Haiz or Nifaas must leave the apartment.
- At this time the recitals of Suras YASEEN (starting at the 17th Ruku of the 22nd Para) and RA'D (beginning at the 6th Ruku of the 13th Para) is recommended. This may be done in the same room. When one is incapable of reciting the Qur'an, someone else may be requested to recite these Suras or any other portion of the Qur'an.

THE TALQEEN

- TALQEEN is to remind the dying person of the two SHAHADATS, (i.e. Ash hadu alla ilâha il-lal-laahu was ash hadu Anna Muham-madan Abduhu wa Rasuluhu). When the end nears the dying person's breath quickens, the knees becomes so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing the end.
- The Talqeen should be read before the dying person takes hits last breaths. The Muhtadhar must NOT he asked or ORDERED to read the Kalima, but must be helped to recall it. This can easily he done by reciting the Kalima aloud while being present in the

room. Once the departing person utters the Kalima all who are present should remain SILENT. The dying person should NOT be drawn into, any WORLDY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated.

- After the Muhtadhar passes away, his mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head, his eyes should be also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet.

The one who does this should read

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُولِ اللهِ

Bismi Allah, wa `ala millat rasuli Allah salla Allahu `alaihi wa sallam

(In the name of Allah and on creed, religion and faith of Rasulullah)

He may further read:

اَللّٰهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ
بِلِقَائِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

(O! Allah, ease upon him matters, and make light for him whatever comes hereafter, and honor him with Your meeting and make that which he has gone to better than that which he come out from.)

- N.B It is MAKROOH (disliked) to recite the Holy Qur'an near the deceased person's body during the period between DEATH and the GHUSL

All the individuals of the deceased’s family may read:

اَللّٰهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

(O! Allah, forgive me and him, and grant me a good reward after him.)

And those who are grieved by this demise may read.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allah do we belong, and to him shall we return.)

اَللّٰهُمَّ أْجِرْنِي فِي مُصِيبَتِي وَاَخْلُفْ لِيْ خَيْرًا مِنْهَا

(O! Allah, reward me in my affliction, and requite me with (something) better than this.)

WHAT TO DO AFTER A PERSON HAS PASSED AWAY

1. Obtain a doctor's certificate.
2. Obtain a burial order.
3. Obtain a death certificate.
4. If the body is to be removed from one Municipality to another then it is necessary to obtain a REMOVAL ORDER from the police of the town in which the death took place.
5. If the death is due to unnatural causes (e.g. drowning or a motor accident, etc.) then one must comply with the legal requirements.
6. Inform relatives and friends of the death and of the time of Janaza.
7. Prepare the QAB'R.
8. Perform GHUSL.
9. Put on the KAFAN.
10. Arrange transport if the QABRASTAAN (cemetery) is at a distance.

REQUIREMENTS FOR MALE AND FEMALE KAFN

THE KAFAN OF A MALE

The Kafan of a male should consist of three white winding sheets about {7 x 7 feet}, clean and large enough to conceal the whole body, after having been perfumed with incense. Use 4 tie ropes, each 7 feet long **(**Figure (**1**)).

The material of the sheet should not be silk, nor should any gold be used.

STEPS OF SHROUDING:

The winding sheets should be spread out one on the top of the other. The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets. Some scent or perfume may be put on those parts of the body upon which one rests during prostration that is the forehead, nose, hands, knees, and feet.

If it is possible the deceased's left hand should be placed on his chest, then put his right hand on the left hand like the way in the Salaat (Prayer). The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.

These sheets should be fastened with a piece of cloth {Tie ropes}, one above the head, and another under the feet, and two around the body**.**

Male Kafan

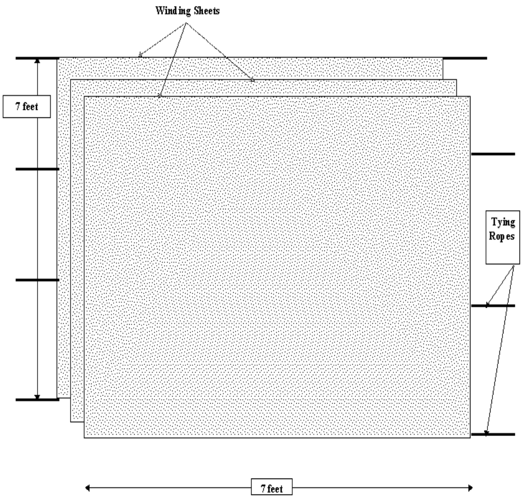


Figure (1)

2. THE KAFAN OF A FEMALE

The Kafan of a female should consist of <u>five white garments</u>, (Two winding sheet, a long loose sleeveless shirt {From shoulder to feet}, a waist wrapper, and a head veil), these should be large enough to cover the whole body and may be perfumed with incense, a loin cloth may be used to bind the upper part of her legs, use 4 tie ropes, each one is 7 feet long **(**Figure (**2**).

STEPS OF SHROUDING:

The garments are spread out **(First**: winding sheets {7 x 7 feet}, **<u>Second</u>**: the long loose sleeveless shirt {3 1/2 x 14 feet, with a hole in the middle line for the head}, **<u>Third</u>**: waist wrapper {6 feet x 3 1/2 feet}, **<u>Fourth</u>** head veil {a 4x4 square feet white sheet}, and **<u>Fifth</u>**: the loin cloth {12 inches wide x 4 feet long}**).**

The deceased, covered with a sheet, is lifted and laid on her back on the shroud**.**

Some scent or perfume may be put on those parts of the body upon which one rests during prostration that is the forehead, nose, hands, knees, and feet.

The loin cloth is bound round her upper legs (Acts like underwear).

The waist wrapper is tied in place. Put on the sleeveless shirt (Long to cover the body from the shoulder to the feet). Put the head veil. The deceased’s left hand should be placed on her chest, then put her right hand on the left hand like the way in the Salaat (Prayer).

The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way.

These sheets should be fastened with a piece of cloth {Tie ropes}, one above the head, and another under the feet, and two around the body.

NOTE:

There is no Islamic teaching of writing anything on the shrouds.

Female Kafan

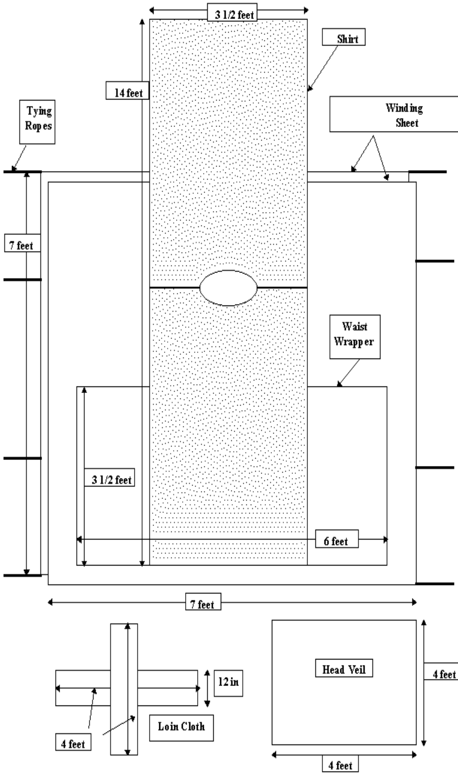


Figure (2)

a. SHEETING : 4 metres-140 cm 150 cm or 180 cm wide according to the size of the body (1.75 meters for Izaar and 2.25 meters for Lifafah) OR
b. CALICO : 1.80 meters, 90 cm wide for Ames.
c. Any other material 2.50 meters 115 cm wide, this has to be made into two pieces for Tehbands, about 115 cm x 115 cm. The balance should be used for making up bag like

mittens, to be used for covering hands when performing Ghusl. A few strips must be kept for fastening the bags onto the hands and for tying the Kafn after it has been put on.

d. 60 grams camphor cut fine, 60 grams sandal wood powder and rose water for paste to be put off the body that touch the ground when making Sajdah.
e. One small bottle Itr or Hunoot if easily available, for males only. (Hunoot is anything with which a corpse is perfumed, consisting of musk, sandal wood, ambergris and camphor or any PAAK substance.)

ADDITIONAL KAFN REQIREMENTS FOR FEMALES

a. CALICA: 140 meters, 90 cm, wide for Khimaar (Orni).
b. CALICO: 180 to 2.50 meters, 90 cm wide for a woman's breast, (Sina band).

NAME OF GARMENT	**MALE AND FEMALE**		
	LENGTH	WIDTH	DESCRIPTION
Izaar	180 cm (2 yds)	150cm/180cm (60" / 72")	To cover from head to toe
Lifafah Chadar	225 cm (2 1/2 yds)	150cm/180cm (60" / 72")	15 cm longer than Izaar
Ames Kafni	180 to 250 cm (2 to2 3/4 yds)	90 cm (36")	From shoulder to belong the knees
ADDITIONAL ITEMS FOR FEMALES ONLY			
Khimaar Orni	140 cm (1 1/2yds)	90 cm (36")	To cover head and hair over breast
Sinaband	180 to 250 cm (2 to 2 3/4yds)	90cm (36")	From under the arm pits to the things.

c.

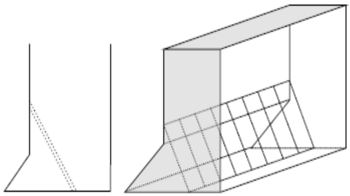
REQUIREMENTS FOR QABR:

a. Unbaked bricks, bamboo or timber where the ground is soft.
b. Sufficient spades.
c. The approximate depth of a grave for adults should be according to the height of the deceased.

THE QABR

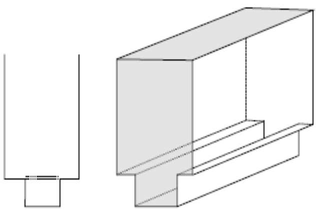
GRAVES ARE OF TWO TYPES:

- The LAHAD: Where the ground and sides of the Qabr are firm, then a recess should be dug on the Qibla side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.



Section and View of **LAHD** Type Qabr

- The SHIQ: where the soft nature of the ground does not allow a LAHD to be made, then a shallow trench should be dug in the centre at the bottom of the Qabr, to allow the body to be placed in this trench. Timber may be used to clever this. The use of any fabrics or blankets, etc is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.



Section and View of **SHIQ** Type Kabr.

- Note: It is MAKROOH (undesirable) to dig out and prepare one's own grave during one's lifetime.

THE KAFN

The Kain are the grave clothes of the dead. It is desirable that the Kain be of white material and of medium quality according to the status of the deceased. Rasulullah said "Do not use

expensive cloth in Kafn, because it will very soon decay." It is PERMISSIBLE to prepare one's Kafn during one's lifetime. This will avoid last minute rush and inconvenience.

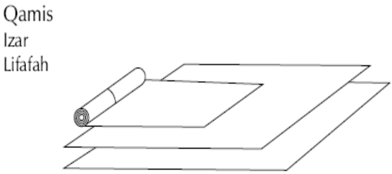
KAFN FOR MALE

The MASNOON Kain for a male is an IZAAR, QAMEES and LIFAFAH. The Izaar is this case is a sheet from the head to the feet, whereas the Ames is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet, (see diagrams on page 125) Just TWO, the Izaar and Lifafah will also suffice, but it is SUNNAT to have the THREE. It is MAKROOH to use less than two without a valid reason.

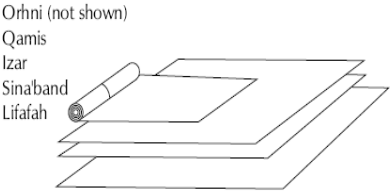
KAFN FOR FEMALE

The MASNOON Kafn for a female consists of an IZAAR, KHIMAAR (Orni), QAMEES, LIFAFAH and a piece calf material to' hold the breasts (SINABAND). The Khimaar is the Veil. The piece of material to hold the breasts should preferably be from the breasts to the thighs. Three garments, i.e..Izaar, Lifafah and Khimaar will suffice, but it is SUNNAT to have FIVE. It is MAKROOH to use less than THREE, except when it is NOT available. It is the duty of the husband to bear the burial expenses of the wife. The Kafn could be smoked with LOBAAN, etc. but NOT scented with Itr. Children's Kafn should be cut to appropriate size.

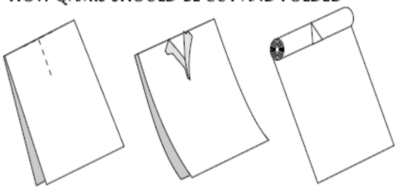
ORDER OF MALE KAFN:



ORDER OF FEMALE KAFN:



HOW QAMIS SHOULD BE CUT AND FOLDED



GHUSL REQUIREMENTS

1. Clean Luke warm water.
2. A broad bench, stand or platform.
3. Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the Ghusl.
4. Two jugs or mugs for pouring water over the corpse.
5. Leaves of BER tree (Zizyphus Jujuba) if easily available, to be mixed with the like warm water and a cake of soap.
6. 250g. of cotton wool.
7. Two Thebans and two bag like mittens with strips.
8. A scissor for removing the deceased's clothing.
9. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for smoking the bench, stand or platform.

10. One clean sheet to cover during Ghusl and one to cover before after Ghusl.
11. One clean towel or a piece of material for drying the corpse.

WHO SHOULD PERFORM THE GHUSL

The Ghusl is the bath for the body of the dead person. An adult male should he bathed by his FATHER, SON or BROTHER. An adult female by her MOTHER, DAUGHTER or SISTER. If none of these persons are present then any near relative could carry out this duty (male for male and female for female). If any of these are not in the position to perform the Ghusl then the most pious person present should be requested to carry out this rite. The person giving the Ghusl should be assisted by others. The person performing the Ghusl must himself or herself be Paak and in a state of Wudhu. It is MAKROOH for a woman who is MENSTRUATING or in a state or NIFAAS (period after birth of a child) to perform the Ghusl.

- If a MALE passes away and there are NO MALES to bathe him then no other woman besides his WIFE is permitted to carry out the Ghusl.
- In the case of a WOMAN if there are no LADIES to perform the GHUSL the HUSBAND CANNOT perform the Ghusl of his WIFE)
- In both instance TAYAMMUM should be performed. The Tayammum for Ghusl is the same as that for Wudhu.
- A CHILD who has NOT reached the age (Male or Female) may be given Ghusl by any adult male or female if a member of the same sex is not available.

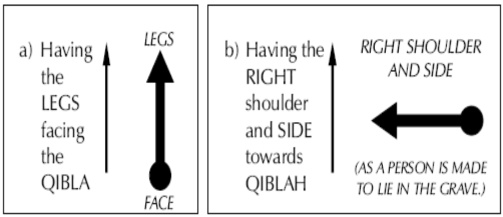
THE GHUSL (MASNOON SEQUENCE)

1. A bench, stand or platform on which the Ghusl will be carried out must be washed, cleaned and fumigated with Lobaan or any other Paak aromatic, three, five or seven times.

   During GHUSL, it is PERMISSIBLE to place the body in one of the following positions :



Whichever position convenient, is permissible



However, it is preferable to place the body with the FACE towards the QIBLAH as NABI

(Sallallaahu alaihi wa Salam) has mentioned that the Ka'ba is the Qibla of both, the living and the dead.

- All present should keep reciting:

اَللّٰهُمَّ اغْفِرْلَهُ

ALLĀHUM-MAGHFIR LAHŪ (FOR MALE)

اَللّٰهُمَّ اغْفِرْلَهَا

ALLĀHUM-MAGHFIR LAHĀ (FOR FEMALE)

O Allah Forgive him or her

3. NO HAIR of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails tall should NOT he cut. Circumcision is also NOT permissible. All rings, jewelry, wigs etc., should he removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.

4. Thereafter the body should he put fin the stand, the SATIN (private party) covered. (The male's Satr from the navel to the knees, and the female's from above the breast to the ankles.)
5. The stomach should be gently be massaged, then both the Istinja places should be washed with mittens on, without looking at the private parts.
6. The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.
7. If the deceased has reached the age of puberty, and was one given WUDHU. This Wudhu is similar to that of Namaaz, with the exception of GARGLING and putting water into the NOSTRILS. The proper sequence should be to wash :
    1. The FACE.
    2. ARMS to the ELBOWS.
    3. MASAH of the HEAD and
    4. FEET up to the ANKLES.
8. If the dead person is in the state of JANAABAT, HAIZ or NIFAAS, (a state in which GHUSL is WAAJIB on him/her), then the mouth HAS TO be gargled and nostrils be made wet. This can be done with a little bit of cotton wool.
9. After Wudhu, the head and beard should first be washed with soap or any other cleaning agent. If these are not readily available, pure clean water will suffice. The temperature of the water must be that which a living person normally uses when bathing.
10. Thereafter the body should be tilted onto its left side to allow the right side to be washed first. Warm water should now be poured over the body from head to the toes once, and the body should be washed with soap until the water has reached the bottom, (left side). The body should now be washed again twice by pouring water from head to toe. The body should then be turned onto it's right side and the left side bathed similarly.
11. Thereafter the body should be lifted slightly to a sitting position, and the stomach be gently massage with a downward stroke. Whatever comes out of the body should be washed away. The WUDHU and GHUSI need NOT be REPEATED in case any impurity dries come out.
12. The body should since again be turned onto its left side and camphor water poured over it from head to three times.
13. All the cotton wool should now removed from the mouth, ears and nose.
14. With this, the Ghusl is complete and the body could be wiped with a towel or a piece of material. The SATR must be kept covered. The FIRST Tehband will be wet due to the Ghusl. It should thus be changed for a second one. Care should be taken that while doing this the SATR is NOT exposed.
15. The body should then be wrapped in a sheet and carried carefully onto the Kafn.

HOW THE KAFN SHOULD BE PUT ON MALE:

MASNOON SEQENCE.

1. First spread the LIFAFAH on the floor, then on it the IZAAR and on it that portion of the QAMEES that will be under the body. The portion that will cover the top of the body should be folded and put at the head side.
2. Lower the body gently onto the Kafn and cover the top of the belly up to the calf with the folded portion of the Ames.
3. Remove the TEHBAND and sheet used for covering the SATR.
4. Rub ITR or HUNOOT on the HEAD and BEARD.
5. Then rub camphor mixture paste on the places of SAJDAH, (i. e. those parts of the body that touch the ground in NAMAAZ: forehead, nose both the palms, knees and the forefeet.
6. First fold the LEFT flap and on it the RIGHT flap of the IZAAR over the QAMEES.
7. Thereafter fold the LIFAFAH in the same manner. Remember that the RIGHT flap must be always on the top.
8. Lastly fasten the ends of the LIFAFAH at the head side, feet and around the middle with strips of the cloth.

FEMALE:

1. First spread the LIFAFAH out on the ground, then the SINABAND, on it the IZAAR and then the QAMEES in the same manner stated for males. The SINABAND may also be placed between the Mar and Ames car lastly cover the Lifafah.
2. Lower the body gently onto the Kafn and cover the top of the body up to the calf with the folded portion of the Ames.
3. Remove the Tehband and sheet used for covering the Satr. DO NOT use itr, Surmah or any other make-up.
4. Rub camphor mixture onto the places of Sajdah the forehead, nose, both palms, knees and the forefeet.
5. The hair should be divided into two parts and put onto the real and leg breast lever the Ames.
6. Cover the head and hair with the Orni. Do not fasten or fold it.
7. Fold the Izaar, the left flap first and then the right over the Ames and Orni.
8. Now close the Sin hand (breast cover) over these in the same manner.
9. Close the Lifafah, the left flap first and then the right.
10. Lastly fasten the ends of the Lifafah at the head side, feet and around the Middle with strips of cloth, keep to the complete Kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any charter or any other Du'aa on the Kafn.
2. It is forbidden to writ the Kalima or any other Du'aa on the Kafn or on the chest of the deceased with camphor, ink, etc.

WHAT TO DO AFTER THE KAFN

With the completion of the Ghusl and Kafn, the Mayyit (deceased person) is ready for DAFAN (burial). No time should be wasted and the Namaaz of the Janaza should be arranged without delay. Rasulullah (S.A.W.) has said:

"If a person passes away, hasten him to his grave and do not keep him away." The Janaza Namaaz should be arranged quickly and the Mayyit should be buried in the nearest Muslim Qabrastaan (cemetery). To transport the body over long distances is undesirable. It is also MAKROOH to delay the Janaza Namaaz and wait for late comers to increase the Jamaat.

IMPORTANT:

- It is only permissible for MAHRAM women of the deceased male to see his face.
- They are his WIFE, MOTHER, GRAND MOTHER (paternal and maternal), SISTERS, AUNTS and (GRAND DAUGHTERS, etc.
- Similarly only the MAHRAM males should view the face of a deceased female.
- They are her HUSBAND, FATHER, GRAND FATHER, BROTHERS, UNCLES, SONS and GRANDSONS, etc.
- In both cases of a male and female Mayyit, the face of the deceased should NOT be kept OPEN after the Kafn is put on.
- It is permissible to recite the Qur'an after the Ghusl has been performed.

HOW THE JANAAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a Janaza (bier) and carried on the shoulders by four men. It is MAKROOH to transport the corpse by hearse over short distances unnecessarily.
2. In the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janaza they should recite BISMILLAH.
4. When carrying Janaza the May it's head should be towards the front.
5. The MUSTAHAB manner of' carrying the Janaza is that every bearer should carry the Janaza to FORTH steps. To do this observe the following procedure:
    1. Carry the LEFT FRONT of the Janaza for TEN steps5 (the May it's right shoulder).
    2. Thereafter the LEFT REAR for TEN steps, (the May it's right foot.).
    3. Then the RIGHT FRONT for TEN steps, (the May it's left shoulder).
    4. Lastly the RIGHT REAR for TEN steps, (the May it's left foot.) it does NOT cause any inconvenience to others.
6. Those accompanying the Janaza should NOT SIT before it is lowered to the ground. The sick and weak are excuse
7. It is MASNOON to carry the Janaza hastily, but NOT in manner that the body is JOLTED or SHAKEN about.
8. It is MUSTAHAB to follow the Janaza, and NOT to go AHEAD of it.
9. It is MAKROOH for those accompanying the Janaza to recite any Du'aa or Aya of the Qur'an aloud. They may, however, read La ilâha illallah softly. One should abstain from speaking or WORLDLY affairs or laughing and joking.

WHERE SHOULD THE JANAAZAH NAMAAZ BE PERFORMED

This Namaaz should NOT be performed in the MASJID. It could be performed on any open space or in a building specially built for Janaza Salaat. It is IMPORTANT to remember that when performing Janaza Salaat in the Qabrastaan there should be NO

QABARS immediately in FRONT of the Jamaat. It should be performed as far away from the Kabrs as possible, or there should be an obstruction between the worshippers and the Kabrs.

TIMES WHEN JANAAZAH NAMAAZ COULD BE PERFORMED

It is MAKROOH to perform the Janaza Salaat while the sun RISES, when it passes the meridian (Zawaal) and when it sets. Besides these THREE times, which last for a very short period, this Namaaz could be performed at any time during the day or night. It could also be read after the ASR Salaat.

THE JANAAZAH NAMAANZ

The Janaza Salaat is FARZE KIFAAYAH on all Muslims present. It consists of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON DUA for the deceased and TWO SALAAMS. All these. are said SILENTLY by both, the Imam and Muqtadis. Just the Imam should call out the Takbeer and Salaam aloud.

THERE ARE FARZ IN JANAAZAH NAMAAZ

a. To stand and perform the Salaat.
b. To recite all the FOUR Takbirs.

THE MASNOON MANNER OF PERFORMING THE JANAAZAH NAMAAZ

1. The body of the Mayyit should be placed with head on the RIGHT side of the Imam, who will face the Qibla
2. The Imam should stand in line with the CHEST of the deceased whilst performing the Salaat.
3. It is MUSTAHAB to make an odd number of SAFS (rows) The Safs for Janaza Namaaz should be CLSE to one another, because there are NO Sajdah to be made.
4. After the Safs are straightened the NIYYAT should be made. The Niyyat should be made thus: I am performing this Janaza Salaat for Allah behind this Imam. (The Salaat being a Dua for the Mayyit.) After the Niyyat the hands should be raised up to the EARS, and the Imam should say Allahu Akbar loudly, and the Muqtadis softly. Then fold them under the navel similar to all daily Salaat.
5. Then recite THANA softly:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ ۔

SUBḤĀNAKAL-LĀHUMMA WA BIḤAMDIKA
WA TABĀRAKAS-MUKA WA TA`ĀLĀ JADDUKA
WA JALLA THANĀ'UKA WA LĀ ILĀHA GHAYRUK.

"Glory be to you, O Lord, and all Praises are due unto you,
and blessed is your name and high is your majesty

6. The Imam will then recite the Takbeer aloud and the Muqtadi softly for the second time. The hands should NOT be raised when saying, this and all subsequent Takbirs. The Durood Ibrahim should now be read :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى
اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ 'ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD
ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ 'ĀLI MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD

O Allah shower Thy Blessings on Muhammad and the descendants of Muhammad as Thou did shower Thy Blessings on Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.
O Allah, Glorify Muhammad and the descendants of Muhammad as Thou did Glorify Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

THE *SHAFI'I MADHAB* (METHOD)

HOW TO PERFORM

SALAATUL JANAZAH

The Salaatul Janazah is a collective obligation upon Muslims (*fard Kifayah*). If some of the Muslims perform it, the remaining ones will not be held up for sin. It is, however, a duty of every member of the Muslim community to attend the funeral.


(1a)

1. Facing Qiblah, make intention (niyah) for Salaatul Janazah: Without Iqaamah the Imam will recite Takbeer. You will the raise your hands between the shoulders & ears (1a) and recite Takbeer. اللّـــهُ أَكْبَـــر *Allahu Akbar* Allah is the Greatest. After the first Takbeer, fold your arms (1b) and recite Surah Fateha :


(1b)

Bismillahi r-rahmani r-rahim بِسْـــمِ اللّـــهِ اَلرَّحْمَـــــنِ الــــرَّحِيم

Al hamdu lillahi rab'bil alamin اَلْحَمْـــدُ لِلّـــهِ رَبِّ الْعَـــــالَمِينَ

Ar rahmani r -rahim الرَّحْمَـــــنِ الــــرَّحِيم

Maliki yawmi d-din مَالِـــكِ يَـــوْمِ الــــدِّين

Iyyaka na'budu wa iyyaka nasta'in إِيَّـــاكَ نَعْبُـــدُ وَإِيَّـــاكَ نَسْـــتَعِينُ

Ihdina s-sirat al-mustaqim اهْـــدِنَا الصِّـــرَاطَ الْمُسْـــــتَقِيمَ


(2a)

Sirat al-ladina an'amta alayhim صِـــرَاطَ الَّـــذِينَ أَنْعَمْـــتَ عَلَيْهِـــمْ

Gayril magdubi alayhim walad dallin غَيْـــرِ الْمَغْضُـــوبِ عَلَيْهِـــمْ وَلَـــا الضَّـــالِّينَ

1.In the Name of Allah, the Most Gracious, the Most Merciful. 2. All praise is for Allah, Lord of the Worlds. 3. The Most Gracious, The Most Merciful. 4. Master of the Day of Judgment. 5. You (Alone) we worship, and You (Alone) we ask for help.6. Guide us to the Straight Way, 7. The way of those upon whom You have bestowed Grace, not of those who earned Your Anger, nor of those who went astray.

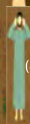

(2b)

2. Then say Takber: اللّـــهُ أَكْبَـــر *Allahu Akbar* (Allah is the Greatest) raising your hands (2a). Then send blessings upon the Prophet (sallallaahu 'alaihi wasallam) as in the *Attahiyaat* (Durood-e-Ebrahim) (2b) recited in Salaah namely, : اللهم صل علـــى محمـــد وعلى آل محمد كمـــا صـــليت علـــى إبـــراهيم وعلـــى آل إبراهيم إنك حميد مجيـــد , اللـــهم بـــارك علـــى محمـــد وعلى آل محمد كمـــا باركت علـــى إبـــراهيم وعلـــى آل إبراهيم إنـــك حميـــد مجيـــد *Allahumma Salli Ala Muhammadin Wa Ala Aali Muhammadin Kamaa Sallayta Ala Ibraheema Wa Ala Aali Ibraheema Innaka Hameedun Majeed. Allahumma Baarik Alaa Muhammadin Wa Ala Aali Muhammadin Kamaa Baarakta Alaa Ibraheema Wa ALaa Aali Ibraheema Innaka Hameedum Majeed.* Oh Allah! Send blessings upon Muhammad and upon the descendants of


(3a)


(3b)

Muhammad as You sent blessings upon Ibraheem and the descendants of Ibraheem; indeed, You are the Praiseworthy, the Glorious. Oh Allah, Glorify Muhammad and the descendants of Muhammad as You did Glorify Ibraheem and the descendants of Ibraheem; indeed, You are the Praiseworthy, the Glorious. It is also sufficient to say: اللهم صـــلِّ علـــى محمد *Allahuma Salli ala Sayyidina Muhammadin*


(4a)

3. Then say Takbeer: اللّـــهُ أَكْبَـــر *Allahu Akbar* (Allah is the Greatest) raising the hands, (3a) and recite the Duaa for the decesead (3b): اللّـــهمِّ اغْفِـــرْ لَـــهُ وَارْحَمْـــهُ وَعافِـــهِ واعْـــفُ عَنْـــهُ، وَأَكْـــرِمْ نزُلَـــهُ ووَسِّـــعْ مَدْخَلَـــهُ وَاغْســـلْهُ بالمـــاءِ والثَلْـــجِ والبَـــرَدِ، وَنَقِّـــهِ مِـــنَ الخَطايـــا كمَـــا نَقَّيْـــتَ الثَّـــوْبَ الأبْيَـــضَ مِـــنَ الـــدَّنَسِ، وَأَبْدِلْـــهُ دارا خَـــيْرا مِـــن داره وَأَهْـــلا خَيْـــرا مِـــنْ أَهْلِـــهِ، وَزَوْجَـــةً خَيْـــرا مِـــنْ زَوْجِـــهِ، وَأَدْخِلْـــهُ الجَنَّـــةَ وَنَجِّـــهِ مِـــنَ النَّـــارِ وَقِـــهِ عَـــذابَ القَبْـــرِ *Allahum'ma ghfirlahu Warhamhu Wa Aafihi Wa'foo Anhu WaAkrim Nuzulahoo Wa Was'sa Madkhalahu Wa Aghsilhu BilMaa'i Wath Thalji Wal Baradi Wa Naq'qahi minal KhataayaKama Yunaq'qa Saubal Abyadu minadanasi wa abdilhu daaran khairam min Daarihi wa Ahlan Khairam min Ahlihi Wa Zawjan Khairam min Zawjihi wa Adkhil hul al Jan'na Wa iheezuhu min Azab alqabr wamin Azaabin Naar* - "O Allah! forgive and have mercy upon him, grant him well being and pardon him and receive him honorably. Expand his place of entry and bathe him with water, snow and ice and cleanse him of sin as you cleanse a white garment from dirt. Exchange his worldly home for a better home and his family for a better family and his spouse for a better spouse. Admit him into Paradise and protect him from the punishment of the grave and the torment of the fire."


(4b)


(4c)

4. Then say the final Takbeer: اللّـــهُ أَكْبَـــر *Allahu Akbar* (Allah is the Greatest) raising the hands (4a) and recite the following (4b) : اللّهُـــمَّ لا تَحرِمْنَـــا أَجْـــرَهُ، وَلاَ تَفْتِنَّـــا بَعْـــدَهُ واغفر لنـــا ولهـــو برحمتـــك يـــا ارحـــم الـــراحمين *Allahuma la Tahrimna Ajrahoo wa laa Taftin'na Ba'dahoo Wagh firlana wa lahoo bi rahmatikaYaa Arhamar Raahimeen* - "O Allah! Do not deprive us of his reward and after him, do not put us in fitna and pardon us and him and with him have Mercy upon us through your Mercy, O Most Merciful." After reciting this D'ua, make the two Salaams by turning your head once to the right (4c) and once while turning your head to the left (4d).This will terminate the Janazah Salaah.


(4d)

All conditions for regular Salaah are required such as: Spiritual cleanliness, physical cleanliness, facing Qibla and intention.

See other side for Hanafi Madhab or download from www.islamicbulletin.org - Enter Here- Last Will.

THE *HANAFI MADHAB* (METHOD)

HOW TO PERFORM

SALAATUL JANAZAH

It is the right of a Muslim that when he/she passes away other Muslims should pray the Janazah prayer for them

In many ahadith, the Prophet Muhammad ﷺ emphasised and encouraged the Muslims to attend funeral ceremonies. Every Muslim male should try his best to fulfil his duty towards the deceased. If no one from the whole of the Muslim Community offers the Janazah Prayers, then the whole community will be considered sinful in the sight of Allah ﷻ. If some of the people offer the Janazah prayer then the whole community will be saved from the anger of Allah ﷻ.

(1a)



1. Facing Qiblah Make Intention (Niyah) for Salaatul Janazah upon the deceased Male, Female or child, to please Allah ﷻ

Without Iqaamah the Imam will Recite Takbeer. You will then raise your hands between the shoulders & ears (1a) and recite Takbeer

اَللهُ اَكْبَرُ

"Allahu akbar"
God is Great

(1b)



Fold the arms (1b) and start your Salaah in the normal way Recite Thana with the addition of "*wa jalla thanaa uka*" as Below:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا اِلٰهَ غَيْرُكَ

Sub haa nakallaah hum-ma wa bihemdika wa ta baara kasmuka wa ta 'aala jad-duka wa jalla thanaa uka wa laa ilaaha ghayruk

"Glory be to you, O Lord, and all Praises are due unto you, and blessed is your name and high is your majesty and your praises are elevated and none is worthy of worship but you."



2. Then Say Takbeer : "Allahu Akbar" without raising the hands. Then recite Durood e Ibraheem

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaah hum-ma sal-li 'alaa Muhammadinw wa 'alaa aali Muhammadin kamaa sal-layta 'alaa Ibraaheema wa 'alaaa aali Ibraaheema in-naka hameedum majeed.
Allaah hum-ma baarik 'alaa Muhammadinw wa 'alaa aali Muhammadin kamaa baarakta 'alaa Ibraaheema wa 'alaaa aali Ibraaheema in-naka hameedum majeed.

"O Allaah shower Your Blessings on Muhammad ﷺ and the descendants of Muhammad ﷺ as You did shower Your Blessings on Ibraaheem ؑ and the descendants of Ibraaheem ؑ; You are the Praiseworthy, the Glorious.
O Allaah, Glorify Muhammad ﷺ and the descendants of Muhammad ﷺ as You did Glorify Ibraaheem ؑ and the descendants of Ibraaheem ؑ; You are the Praiseworthy, the Glorious."



3. Then Say Takbeer : "Allahu Akbar" without raising the hands, and recite the Duaa For the Deceased

Duaa For An Adult (Male or Female):

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۦ وَشَاهِدِنَا وَغَائِبِنَا
ۦ وَصَغِيْرِنَا وَكَبِيْرِنَا ۦ وَذَكَرِنَا وَاُنْثَانَا ۦ اَللّٰهُمَّ مَنْ
اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ ۦ وَمَنْ تَوَفَّيْتَهُ
مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

Allaah hum maghfirlee hay yinaa wa may yitinaa, wa shaahidnaa wa ghaa 'ibinaa, wa sagheerinaa wa ka beerinaa, wa z(th)a karinaa wa unthaana. Allaah hum-ma man aah' yaytuhu min-naa fa ah' yihee 'alal Islaam, wa man ta waf-faytahu min-na fata waf-fahu 'alal eemaan.

"O Allaah, forgive our people who are still alive and those who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom You wish to keep alive from among us make him live according to Islam, and anyone whom You wish to die from among us, let him die in the state of Imaan (Belief)."
Ahmad, Abu Dawud, Tirmidhi, Ibn Majah

Duaa For A Boy

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

Allaah hum-maj 'alhu la-naa faratanw waj 'alhu la-naa ajranw wa zukh-ranw waj 'alhu la-naa shaafi'anw wa mushaf-fa'ah.

"O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you."
(Hidayah)

Duaa For A Girl

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

Allaah hum-maj 'alhaa la-naa faratanw waj 'alhaa la-naa ajranw wa zukh-ranw waj 'alhaa la-naa shaafi'a tanw wa mushaf-fa'ah.

"O Allaah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you."

(4a) (4b)



4. Then Say the final Takbeer : "Allahu Akbar" without raising the hands and conclude with:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

"Assalamu alaykum wa rahmatullah"
Peace be upon you, and the mercy of Allah
once whilst turning your head to the right (4a) and once whilst turning your head to the left (4b).

All conditions for regular Salaah are required for Salaatul Janazah such as Cleanliness (Tahara), clean clothes and being in the state of Wudhu.
The Imam should stand level with the head and shoulders of the dead body of a male, and should stand level with the abdomen of a female body.
There is no fixed time for offering this prayer but makruh times must be avoided e.g. Sunrise (Zawaal) and Sunset.
Janazah Salaah is performed standing up but there is no Ruku, Sajdah, Jalsa etc. There is is also no Adhaan or Iqaamah.

7. Thereafter the Takbeer should be said for the THIRD time, and the following Du'aa be recited for an adult male or female:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَشَاهِدِنَا وَغَائِبِنَا ، وَصَغِيْرِنَا
وَكَبِيْرِنَا ، وَذَكَرِنَا وَاُنْثَانَا ، اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ
عَلَى الْاِسْلَامِ ، وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ،

**ALLĀHUM-MAGHFIR LI ḤAYYINĀ WA MAYYITINĀ,
WA SHĀHIDINĀ WA GHĀ'IBINĀ, WA ṢAGHĪRINĀ
WA KABĪRINĀ, WA DHAKARINĀ WA UNTHĀNĀ,
ALLĀHUMMA MAN AḤYAYTAHŪ MINNA
FA AḤYIHĪ `ALAL ISLĀM, WA MAN TAWAF-FAYTAHŪ
MINNA FATAWAF-FAHŪ `ALAL ĪMĀN.**

O Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom you wish to keep alive from among us make him live according to Islam, and anyone whom you wish to die from among us, let him die in the state of Iman (Belief).

Ahmad, Abu Dawud, Tirmidhi, Ibn Majah

B. `Awf bin Malik t said that the Messenger of Allah (SAW) prayed a *Janaza* and I heard him saying the following *du`a* and I memorized it.

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَاَكْرِمْ نُزُلَهُ
وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ
مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ
وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهِ
وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَقِهِ
فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ؞

ALLĀHHUM-MAGHFIRLAHŪ WARḤAMHŪ WA`FŪ `ANHU WA `ĀFIHĪ WA AKRIM NUZULAHŪ WA WASSI` MUDKHALAHU, WAGHSILHU BIL MĀ'I WATH-THALJI WAL BARADI, WA NAQ-QIHĪ MINAL KHAṬĀYĀ KAMĀ YUNAQQATH-THAWBUL- ABYAḌU MINAD DANASI WA ABDILHU DĀRAN KHAYRAM MIN DĀRIHI, WA AHLAN KHAYRAM MIN AHLIHI. WA ZAWJAN KHAYRAM MIN ZAWJIHI, WA ADKHILHUL-JANNATA, WA QIHĪ FITNATAL QABRI WA `ADHĀBAN NĀR.

O Allah, forgive him, have mercy on him, pardon him, grant him security, provide him an enjoyable place and spacious lodgings, wash him (of his sins) with water, snow and ice. Purify him from his sins as a white garment is cleansed form dirt, replace his present abode with a better one, replace his present partner with a better one, make him enter paradise and save him from the trials of the grave and the punishment of hell."

Muslim

DUA FOR MINORS

For a child who has, not reached the age, puberty the following Du'aa should be recited after the THIRD Takbeer:

a. Du'aa for boy :

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ۔

ALLĀHUM-MAJ`ALHU LANĀ FARAṬAW WAJ`ALHU LANĀ AJRAW
WA DHUKHRAW WAJ`ALHU LANĀ SHĀFI`AW WA MUSHAFFA`Ā

O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

Dua for girls

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ۔

ALLĀHUM-MAJ`ALHĀ LANĀ FARAṬAW WAJ`ALHĀ
LANĀ AJRAW WA DHUKHRAW WAJ`ALHĀ LANĀ
SHĀFI`ATAW WA MUSHAFFA`AH

O Allah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you.

8. The Imam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE, while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadis should follow by saying the Takbeer and Salaam SOFTLY.

LATE COMERS TO THE JANAAZAH NAMAAZ

When a LATE COMER FEARS that if he engages himself in WUDHU, he will miss the Janaza Salaat, then ONLY is it permissible for him to make TAYAMMUM and join the Jamaa'ah. This rule applies to the Janaza Salaat only.

Whomsoever arrives Or the Janaza Salaat after the Imam has recited ONE or more Takbirs, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbirs by merely saying Allahu Akbar once for

every Takbeer missed. No Dua should be read. If the Imam has completed the FOURTH Takbeer then too, the late comer should join and complete all the missed Takbeer, (before the Imam says the Salaam).

THE SHAR'EE METHOD OF DAFN (BURIAL)

1. After the Janaza Salaat is performed the Mayyit should be buried as soon as possible. The Janaza should be carried and placed at the Qibla side of the grave. The head should be on the RIGHT SIDE of the grave if one faces the QIBLAH.
2. It is desirable that MAHRAMS or close relatives (of a females Mayyit) should enter the grave to lower the body. The husband should NOT enter the grave to bury his wife. It is NOT MASNOON (Sunnah) that there be an ODD number. All those who enter the grave should face the Qibla.
3. It is MUSTAHAB tic hold a sheet over the grave while low-crying and burying a female. If there is fear of her Kafan opening then it is WAJIB to do so.
4. It is MUSTAHAB for those present to recite this Du'aa whilst the body is being lowered:

بِسْمِ اللهِ وَبِاللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ۔

BISMILĀHI WA BIL-LĀHI WA `ALĀ MILLATI
RASŪLIL-LĀHI ṢALLALLĀHU `ALAYHI WA SALLAM.

In the name of Allah and on the creed,
religion and faith of Rasulullah ﷺ.

5. After placing the body into recess of the grave it is Masnoon to turn it onto its RIGHT side to face the Qibla.
6. The strips of cloth tied at the head side, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo, for timber.

HOW THE QABR SHOULD BE FILLED AND SHAPED

1. It is MUSTAHAB to begin closing the recess or trench from the LEG side for MALES and from the HEAD side for FEMALES. All the remaining little openings should be closed with mud or grass. The use of any FABRIC or BLANKETS is unnecessary and wasteful.

All those present should participate to fill the KABR with at least THREE handful of soil. Widen throwing the FIRST handful in the grave RECITE:

مِنْهَا خَلَقْنٰكُمْ

MINHĀ KHALAQ NĀKUM

From the earth did We create you.

During the *second* handful:

وَفِيْهَا نُعِيْدُكُمْ

WA FĪHĀ NU'ĪDUKUM

and into it shall We return you.

At the time of the *third* handful:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

WA MINHĀ NUKHRIJUKUM TĀRATAN UKHRĀ

and from it shall We bring you out once again.

1. It its MAKROOH to add more soil to the KABR than that which was dug out from it.

2. The shape of the Kahr when filled should he like the HUMP of CAMEL. The height should be approximately 25 to 30 cms. It should NOT be made SQUARE or into any other shape. All types of buildings and enclosure on or around the KABR are NOT permissible. Building on QABR has been emphatically denounced in the Habit of Rasullah (S.A.W.).
3. It is MUSTAHAB to sprinkle water on the grave from the head to leg side thrice after the Kabr has been shaped.
4. To recite the Qur'an and mae Du'aa for the deceased at his grave side, after the grave is filled and shaped, is also MUSTAHAB.
5. It has been related by Hazrat UTHMAN (R.A.) that after Rasulullah (S.A.W.) buried the dead, he paused and said: "Beseech forgiveness from Allah for your brother and make Dua for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER."
6. It has been related be Hazrat Uthmaan that after Rasulullah ﷺ buried the dead, he paused and said, ***"Beseech forgiveness from Allah for your brother and make Dua for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER."***
7. After the burial the first Ruku of Suratul Bakarah should be read at the head side of the Kabr:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۚ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ ﴿٢﴾ الَّذِيْنَ
يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ ﴿٣﴾
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ
وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۗ ﴿٤﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۙ
وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. ALIF LĀM MĪM.

2. DHĀLIKAL-KITABU LĀ RAYBA FĪH. HUDAL-LIL MUTTAQĪN

3. AL-LADHĪNA YU'MINŪNA BIL-GHAYBI WA YUQĪMŪNAṢ-ṢALĀTA WA MIM-MĀ RAZAQNĀHUM YUNFIQŪN.

4. WAL-LADHĪNA YU'MINŪNA BIMĀ UNZILA ILAYKA WA MĀ UNZILA MIN QABLIKA WA BIL ĀKHIRATI HUM YŪ QINŪN.

5. ULĀ'IKA `ALĀ HUDAM-MIR-RABBIHIM WA ULĀ'IKA HUMUL- MUFLIḤŪN.

In the name of Allah, Most Beneficent, Most Merciful.

1. Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.)

2. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained))

3. Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salaah), and spend out of what We have provided for them (i.e. give Zakaah, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad).

4. And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which were sent down before you (the Tawrat (Torah) and the Injil (Gospel), etc.) and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

Al Baqarah 1,5

and the last Ruku of Suratul Bakarah should be read to the leg side:-

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ
بِا للّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۛ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ
رُّسُلِهٖ ۛ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا
وَاِلَيْكَ الْمَصِيْرُ ۝ لَايُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا
مَاكَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَاتُؤَاخِذْنَآ اِنْ
نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا
حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۥ وَاغْفِرْلَنَا ۥ وَارْحَمْنَا ۥ
اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

286. LĀ YUKALLIFUL-LĀHU NAFSAN ILLĀ WUS`AHĀ.
LAHĀ MĀ KASABAT WA `ALAYHĀ MAKTASABAT.
RABBANĀ LĀ TU'ĀKHIDHNĀ IN-NASĪNĀ AW
AKHṬA'NĀ RABBANĀ WA LĀ TAḤMIL `ALAYNĀ
IṢRAN KA MĀ ḤAMALTAHŪ `ALAL-LADHĪNA
MIN QABLINĀ RABBANĀ WA LĀ TUḤAMMILNĀ
MĀ LĀ ṬĀQATALANĀ BIH. WA`FU `ANNĀ
WAGHFIR LANĀ WARḤAMNĀ ANTA
MAWLĀNĀ FANṢURNĀ `ALAL-QAWMIL-KĀFIRĪN

285. The Messenger (Muhammad ﷺ) believes
in what has been sent down to him from his Lord,
and (so do) the believers. Each one believes in Allah,
His Angels, His Books, and His Messengers.
They say, "We make no distinction between one another of
His Messengers" - and they say, "We hear, and we obey.
(We seek) Your Forgiveness, our Lord,
and to You is the return (of all)."

286. Allah burdens not a person beyond his scope.
He gets reward for that (good) which he has earned,
and he is punished for that (evil) which he has earned.
"Our Lord! Punish us not if we forget or fall into error,
Our Lord! Lay not on us a burden like that which
You did lay on those before us; our Lord!
Put not on us a burden greater than we have strength to bear.
Pardon us and grant us Forgiveness.
Have mercy on us.
You are our Maula (Patron, Supporter and Protector, etc.)
and give us victory over the disbelieving people."

Al Baqarah 285,286

MASNOON DU'AS THAT MAY BE READ IN THE JANAAZA NAMAAZ

اَللّٰهُمَّ إِنْ كَانَ مُحْسِناً فَزِدْ فِيْ إِحْسَانِهٖ وَإِنْ كَانَ
مُسِيْئاً فَتَجَاوَزْ عَنْ سَيِّئَاتِهٖ ، اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ،
وَلَا تَفْتِنَّا بَعْدَهُ

(O Allah! If he was righteous, then increase his reward, and if he had erred then pardon his mistakes and deprive us not of his reward, and try us not after him.)

اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَارْفَعْ دَرَجَتَهُ

(O Allah! Forgive him, and have mercy upon him. And raise his rank.)

اَللّٰهُمَّ اغْفِرْ لَه وَارْحَمْهُ وَعَافِه وَاعْفُ عَنْهُ. وَأَكْرِمْ
نُزُلَهُ. وَوَسِّعْ مَدْخَلَهُ. وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ
مِنَ الدَّنَسِ. وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ. وَأَهْلًا
خَيْرًا مِّنْ أَهْلِهِ. وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ
وَعَذَابَ النَّارِ.

(Oh Allah, Forgive him, Have mercy upon him, Give him peace and absolve him. Receive him honorably and make his grave spacious. Wash him water, snow and hail. Cleanse him from faults as You cleanse a white garment from impurity. Require him with an abode better than his abode, with a household better that his household. Admit him to Jannat and protect him from the torment of the grave and punishment of the Fire).

اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيم

(Oh. Allah! Forgive him, and have mercy upon him, Surely You alone are the Forgiver, the Merciful.)

اللّٰهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

(O Allah! Protect him from the punishment of the grave.)

TA'ZIAT

(To sympathize with the bereaved)

It is from the teachings of Rasulullah (S.A.W.) that one should console and comfort a Muslim who is in distress. Rasulullah (S.A.W.) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

ONE SHOULD TAKE NOTE OF THESE FEW POINTS:

- One should be most HUMBLE.
- Express his GRIEF.
- Speak less about WORLDLY affairs.
- Should NOT joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- Rasulullah (S.A.W.) has said: "Mention the GOOD actions off your deceased and abstain from the OFFENSIVE ones."

The time for TA'ZIAT extends for THREE days after the death. It is MAKROOH to make TA'ZIAT after this period, except in cases where one is NOT present at the Janaza or when the bereaved is absent. Ta'ziat before the burial is permissible.

VISITING THE GRAVEYARD (*KABRASTAN)*

Rasulullah (S.A.W.) has mentioned: "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter."

The Qabrastaan could be visited on any day. Friday is preferred to this visit, and if possible it should be weekly visit. It has been related in a Hadith that: "Whoever will visit his parents' grave every Friday will be granted Maghfirat and he will be recorded as an obedient son of his parents.

WHAT TO READ WHEN ENTERING THE GRAVEYARD (*KABRASTAN)*

Rasulullah (S.A.W.) has taught the Sahaabah R. A., these words as salutation to the people of the graves and prays for their forgiveness:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّآ
اِنْ شَآءَ اللهُ بِكُمْ لَاحِقُوْنَ ، نَسْئَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ ،

AS-SALĀMU `ALAYKUM AHLAD-DIYĀRI MINAL MU'MINĪNA WAL MUSLIMĪNA WA INNĀ IN SHĀ-'ALLĀHU BIKUM LĀḤIQŪN. NAS'ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech Oh Allah safety for us and for you.

WHAT TO RECITE WHEN IN THE KABRASTAN.

There are many supplications that may be read at the grave side, the best being the recital of the Holy Qur'an stand facing the grave (back towards the Qibla) and recite as much of the Qur'an as possible and make Du'aa for the Maghfirat (forgiveness) of the departed. A few ways of praying for the dead, as related in the AHAADEES, are given hereafter.

Recite Suraa IKHLAAS قُلْ هُوَاللهُ اَحَدٌ 11 times.

It is related in a *Hadith* that whoever visits the graveyard and recites *Surah Al Ikhlas* 11 times and then prays for the dead, will be rewarded as many fold as the number of dead in the graveyard.
It has been reported in a *Hadith* that whoever visits the graveyard and recites the following chapters of *Al Fatiha, Al Ikhlâs* and *At Takathur* and then prays for the dead, the people of the grave will also ask Allah I for such a person's forgiveness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۰

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ① الرَّحْمٰنِ الرَّحِيْمِ ۙ

مٰلِكِ يَوْمِ الدِّيْنِ ۗ③ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۗ④

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ⑤ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ

عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ⑦ اٰمِيْنَ ۰

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. AL-ḤAMDU LILLĀHI RABBIL-`ĀLAMĪN.

2. AR-RAḤMĀNIR-RAḤĪM.

3. MĀLIKI YAWMID-DĪN.

4. IY-YĀKA NA`BUDU WA IY-YĀKA NASTA`ĪN.

5. IHDINAṢ-ṢIRĀṬAL-MUSTAQĪM.

6. ṢIRĀṬAL-LADHĪNA AN`AMTA `ALAYHĪM.

7. GHAYRIL-MAGH-ḌŪBI `ALAYHIM WA LAḌ-ḌĀLLĪN.

ĀMĪN

In the name of Allah, the Most Beneficent, Most Merciful.

1. Praise be to Allah , Lord of the worlds.

2. The Beneficent, the Merciful.

3. Master of the Day of Judgement.

4. Thee alone we worship and to Thee alone we turn for help.

5. Guide us to the Straight Path.

6. The path of those whom You favoured,

7. Not of those who earned Your anger,
nor of those who went astray.

SURAH AL IKHLAS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ ① اَللّٰهُ الصَّمَدُ ۚ ② لَمْ يَلِدْ ۙ

وَلَمْ يُوْلَدْ ۙ ③ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ④

In the name of Allah, the Most Beneficent, Most Merciful.

1. Say: He is Allah, the One!

2. Allah, the eternally Besought of all !

3. He begetteth not nor is he begotten.

4. And there is none comparable unto Him.

SURATUH AT TAKATHUR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَلْهٰكُمُ التَّكَاثُرُ ١ حَتّٰى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُوْنَ ٣

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ٤ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ٥

لَتَرَوُنَّ الْجَحِيْمَ ٦ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ٧

ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ٨

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. ALHĀKUMUT-TAKĀTHUR.

2. ḤATTĀ ZURTUMUL MAQĀBIR.

3. KALLĀ SAWFA TA`LAMŪN.

4. THUMMA KALLĀ SAWFA TA`LAMŪN.

5. KALLĀ LAW TA`LAMŪNA `ILMAL YAQĪN.

6. LATARAWUNNAL JAḤĪM.

7. THUMMA LATARAWUNNAHĀ `AYNAL YAQĪN.

8. THUMMA LATUS'ALUNNA YAWMA'IDHIN `ANIN NA`ĪM.

In the name of Allah, Most Beneficent, Most Merciful

1. Greed of wealth has made you negligent.

2. Until you visit your graves.

3. Nay, you will soon realise.

4. Then Nay, you will soon realise.

5. Nay, if you knew, you will gain the convition.

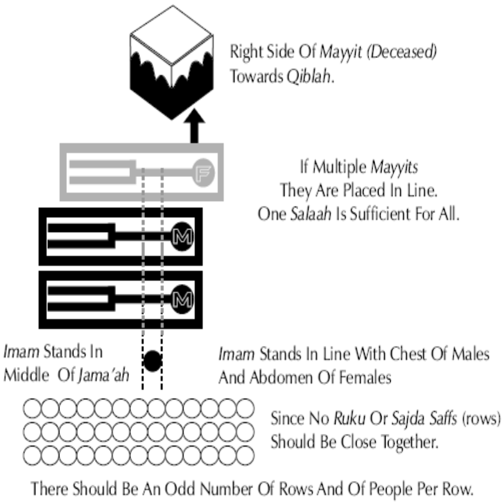
6. Verily you have to see the Blazing Fire.

7. Then you have to see it with sure vision.

8. Then you will be interrogated That Day about the delights (of the world).

- Recite Surah YASEEN. In a Hadith it is reported that if a person recites Surah YASEEN in the Qabrastaan, the punishment of the dead will be eased, and the reciter will be rewarded just as much as the dead.
- In this manner the Sahaabah of Rasulullah (S.A.W.) visited the Qabrastaan. The words in the Hadith indicate only salutations and Duaas for the dead and remembering death. All other way; such as placing wreaths, flowers, paying homage, etc., are INCORRECT according to the SHARI'AT. One should thus abstain from acting wrongly.

HOW TO STAND IN JANAZAH SALAAH



PERIOD OF IDDAT

1. The period of WAITING after one's HUSBAND dies, is called IDDAT. This period is of FOUR months and TEN days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is NOT allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her Iddat will be until the birth of that child. The four month and ten days should NOT be reckoned in this instance.
4. If a woman is NOT at home at the time of her husband's death, she should return as soon as possible and pass the period of Iddat at home. The days of Iddat will be calculated from the time of the demise.

5. Women in Iddat should abstain from using fancy clothing, make-up or jewellery.

A FEW NOTEWORTHY MASAA'IL

- The trustee of the deceased should pay all the DEBTS as soon as possible.
- Isaale Thawaab for the deceased should be made by feeding the poor, by giving Sadaqa, making Istighfaar etc. No SPECIFIC dates or days such as the third, seventh, eleventh or fortieth are mentioned in Shar'iah for such devotions. When giving charity on behalf of the deceased, it is desirable to make Niyyat for the fulfillment of Qazaa Salaat of the deceased.
- The Shariat has NOT specified any particular type or color of clothing that should be worn by those that are bereaved
- A Mayyit is one who was bone ALIVE and then passed away. It must be named and Ghusl, Kafn and Janaza must be performed.
- A STILL BORN child should be named, given Ghusl and wrapped in a piece of cloth, (NO Kafn) and then buried.
- In the case of a miscarriage, if the limbs are formed, then too, it will be named, given Ghusl, wrapped in a piece of cloth and buried, just as a still born. child
- There is NO Janaza Salaat for still born babies.
- It the limbs are NOT formed, no name will be given and there will be NO Ghusl. The malformed child should just be wrapped in a piece of cloth and buried

- If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim Janaza Salaat should be performed for that child.
- Janaza Salaat shall be said for a person that has committed suicide. It is desirable that someone other than the appointed Imam or reputable person of the community lead this prayer. Janaza Salaat will be performed for all Muslims; pious or sinful.
- It has been narrated by Hazrat Abu Hurayrah (Radhiallaahu anhu) that Rasulullah (S.A.W.) said : "One that accompanies the Janaza of a Muslim with sincerity and with the intention of Sawaub, and remains with it until the Salaat is performed and the Mayyit buried, will return (home) with TWO Qiraat Saab. Of these, one Qiraat is equal to the mountain of UHUD. A person who only performed the Janaza Salaat and returns, will return with one Qiraat Swaab"
- Women do NOT follow the Janaza nor do they visit the Qabrastaan.

Fasting

PART 11

1. Fasting in the month of RAMADHAAN is one of the five pillars of Islam.
2. Fasting in the month of Ramadan is FARZ upon every Muslim, male and female who is sane and mature.
3. Almighty Allah has promised great reward for those who, Fast, whilst severe punishment is in strict leer those that do NOT fast in the month of Ramadan
4. Fasting has many physical, moral and special benefits. However, Allah has made fasting compulsory so that we become pious, God caring and God conscious.
5. Fasting in ISLAM means to stay away from EATING, DRINKING and COHABITATION from, Subha Sadiq (early dawn) to sunset with a Niyyat or ROZAH (fasting).

TYPES OF FAST

There are EIGHT types of ROZAH. They are as follows:

1. **FARZE MUAIYYAN.**
   Fasting for the whole month of Ramadan once a year.
2. **FARZ GHAIR MUAIYYAN**
   The duty upon one to keep QAZAA of a Rozah (fast) missed in the month of Ramadan with or without a valid reason.
3. **WAJIB MUAIYYAN**
   To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfillment of some wish or desire. (NAZR).
4. **WAJIB MUAIYYAN**
   To vow or pledge to keep a fast without fixing any day or date upon the fulfillment of a wish (Nazr). Those Rozahs which are kept for breaking one's Qasm (oath) also fall under this category.
5. **SUNNAT**
   Those Rozahs which Rasulullah (S.A.W.) kept and encouraged others to keep, e.g. fasting on the 9th and 10th of Muharram, the 9th of Zil Hijjah, etc.
6. **MUSTAHAB**
   All fasts besides Farz, Wajib and Sunnah are Mustahab, e.g.., fasting on Mondays and Thursdays.
7. **MAKROOH**
   Fasting ONLY on the 9th or 10th of Muharram or fasting ONLY on Saturdays.
8. **HARAAM**
   It is Haraam to fast on FIVE days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.

THE NIYYAT OR INTENTION

1. The Niyyat (intention) of fasting is NECESSARY. If a person stays away from all those things that break ones fast without a Niyyat, the fast will NOT be valid.
2. It is NOT necessary to express the Niyyat verbally as Niyyat means to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyat verbally also.

   بِصَوْمِ غَدٍ نَوَيْتُ

3. The time for Niyyat lasts up to midday for Farze Muaiyyan, Walih Muaiyyan, Sunnat or Mustahab fasts. The hours of a day are from Suhha Saadiq to sunset.
4. The Niyyat for Farze Ghair Muaiyyan and Wajib Ghair Muaiyyan should be made before Suhha Saadiq.

DU'A AT THE TIME OF BREAKING FAST

روزہ افطار کرنے کی دعا: اَللّٰھُمَّ لَكَ
صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

Allaahumma laka sumtu wa bika aamantu wa 'ala rizq-ika aftarthu

O Allah! I fasted for You and I believe in You And I break my fast with Your sustenance

MUSTAHABS IN FASTING

1. To partake of SEHRI (the meal before Subha Satliq).
2. To delay the Sehri up to a little before Subha Sadiq.
3. To break the fast immediately after sunset.
4. To break one's fast with dry or fresh dates if available. If dates are not available, then with water.
5. To make Niyyat at night.

THINGS MAKROOH WHILE FASTING

1. To chew gum, rubber, plastic items or other such things.
2. To taste any article of food or drink and spit it out. If a woman has a very ill-tempered husband, it is permissible for her to taste the food, provided it does not go down the throat.
3. To collect one's saliva in the mouth and then swallow it, trying to quench thirst.
4. To delay a bath that has become FARZ knowingly until after Subha Sadiq.
5. To use paste or tooth powder to clean one's teeth. It is permitted to clean with a Miswaak of any fresh branch or root (tooth stick).
6. To complain of hunger and thirst.
7. To take the water too much up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrels argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts even when one is not fasting

THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds. Some make only Qazaa necessary, whilst others make both QAZA and KAFFAARAH compulsory.

a. **QAZA:**

To keep one fast in place of the one that breaks, or is broken intentionally.

b. **KAFFARAH:**

To keep one fast after another for sixty days CONTINUOUSLY

- However, if a person is unable to keep these 60 Rozas, for some valid reason, e.g. continuous sickness, then one has the caption of choosing from one of the following four :

1. Feed sixty poor people to their full for two meals, or
2. Feed one poor person two meals a day, for sixty days ; or
3. Give 60 poor persons 31/2 lbs. (approx. 1.6kg. of wheat, or its value in cash or food grains ;
4. Give to one poor person not less than 31/2 lbs. of wheat, rice or food grains, etc. to its value of cash for SIXTY days.

THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QAZA WAJIB

1. Anything put by force into the mouth of fasting persons
2. Water goes down the throat whilst gargling, conscious of one' fasting.
3. To Vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the color of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Sadiq or to break the fast before sunset due to cloudy sky or a faulty watch, etc., and then realizing one's fault.
11. Any other fast other than a Ramadan one, whether broken intentionally or with a good and valid reason, makes ONLY Qazaa WAJIB. There is NO Kaffarah for breaking any fast besides that of Ramadan.

THINGS THAT MAKE BOTH QAZA AND KAFFARI WAJIB

1. Eating, drinking or breaking the fast in any other manner, ea. smoking, etc., without a valid reason, will make both Qazaa and Kaffarah necessary.
2. Applying BURMA into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally.

(Note: INJUNCTION is permitted.)

THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.

4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of Surmah (kohl) into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying Itr or perfume. It is NOT permitted to inhale the smoke of Lobaan or Agar Batti whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth without tooth paste or powder, e.g., using a Miswaak, etc.
13. A dream which makes Ghusl WAAJIB (necessary) does Not break the Rozah (fast).

PEOPLE EXEMPTED FROM FASTING IN RAMADAAN

1. Sick people when their health is likely to be badly affected by fasting. They should make up the loss, a day for a day, when they recover after Ramadan.
2. A Musaafir, (one who is undertaking a journey of more than 77 knits and does NOT intend staying more than 14 day at his destination). However. it is better for him to fast in Ramadan than keep Qazaa later, provided the journey is NOT a tiresome one.
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is WAJIB to keep Qazaa of a NAFL fast that was broken before completing it.

FIDYA FOR FAST

FIDYA (COMPENSATION).

1. A very old person who does NOT have the strength to fast or a very sick or diseased person, who has NO hope of recovering after Ramadan, should give FIDYA for each fast missed in Ramadan.

2. The Fidys for a fast is similar to that of a missed Farz or Wajib Salaat, i.e.:

1.	To give 3 1/2 Lbs = approx. 1, 6kg. of wheat
	OR 7 lbs = approx. 3,2 kg of barley
2.	OR....the equivalent of the above in cash or kind.

If, however, old or sick person gains strength or recovers after Ramadan, he must keep the missed number of fasts and whatever was given as Fidya will be a reward for him from Allah Ta'aala.

No one is allowed to fast for another (sick or fit) person.

N.B. Children should be encouraged to fast, but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst.

I'TIKAAF

I'TIKAAL means to enter the Masjid with the Niyyat of residing therein.

(MUTAKlF: One who makes l'TIKAAF).

TYPES OF l'TIKAAF: WAJIB SUNNAT MUSTAHAB WAJIB

To Vow or pledge to make I'TIKAAF (on fixed day) for the sake Allah upon the fulfillment of some wish or desire.

The least duration of a WAJIB L'TIKAAF is one day and night and it must be accompanied by a fast.

SUNNAT -E- MUAKKEDA:

To reside the last ten nights and days of Ramadan in the Masjid is SUNNATE MUAKKADAH ALAL KIFAYAH, i.e. If a person from the community fulfils the obligation of I'tikaaf the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this SUNNAT of our NABI (Sallallaahu-Alaihi-Wa-Salam).

MUSTAHAB OR NAFIL:

This I'tikaaf can be for any amount of time, even for a few minutes.

No fast (Roza) is conditional for MUSTAHAB or NAFL I'tikaaf.

CONDITIONS OF I'TIKAAF:

1. Islam
2. Sane, i.e. a person should not be mad.
3. Taharat. To be free from HADASE AKBAR
4. NIYYAT. Intention.

THINGS PERMITTED DURING I'TIKAAF.

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

It is MAKROOH to observe complete silence as a form of IRAI) AT (Worship).

ONE IS PERMITTED TO LEAVE THE MUSJID.

1. For WAJIB GHUSL.
2. For Wudhu.

3. To follow the call of nature (toilet).

- LEAVING THE MUSJID without a valid Shar'ee reason will nullify the I'tikaaf..

THINGS TO DO DURING I'TIKAAF.

1. A MUTAKIF should engage himself in Ibaadat.
2. Recital of Holy Quran.
3. NAFI Salaat and Zikr.
4. Durood Sharif and Istighfaar.
5. Remember of Allah Ta'aala.
6. Learn or teach the knowledge of deen.

A woman should perform I'TIKAAF in her home at the place where she performs her daily Salaat or any suitable place.

NIYYAH FOR NAFL I'TIKAAF

نَوَيْتُ الْاِعْتِكَافَ
لِلّٰهِ عَزَّ وَجَلَّ
مَادُمْتُ فِي الْمَسْجِدِ

(I INTEND MAKING I'TIKAAF FOR ALLAH TILL I REMAIN IN THE MUSJID.)

TARAWEEH

- Taraaweeh Salaat is SUNNATE MU'AKKADAH for both, men and women.
- To perform Taraaweeh with Jamaa'ah is SUNNATE KIFAYAH for men.
- If a person performs Taraaweeh at home whilst Taraaweeh is being performed at the Masjid, he will NOT be sinful. However, if all the neighbors' perform their Taraaweeh alone at home, then all will be sinful because of neglecting the Jamaa'ah.
- The time for Taraaweeh is from after Esha Salaat to a little before Subha Sadiq. It can be performed before and after the Witr Salaat also.
- If one has missed a few Rak'aats of Taraaweeh and the Imam has commenced the Witr, then this Muqtadi may join for the Witr and complete the remainder of his Taraaweeh thereafter.
- 20 Rak'aats with 10 Salaams are MASNOON, i.e. one should have a Niyyat for 2 Rak'aats of Taraaweeh each time. After every four Actuates it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Quran Sharif or Tabseeh in a low voice or say Nafl Salaat separately during the period of rest after every four Rak'aats.
- It is MAKROOH to perform Taraaweeh sitting if one has the strength of Qiyaam (standing).

- While performing Taraaweeh some do not join the Jamaa'ah from the beginning but join the Imam when he prepares to go into Ruku. This is MAKROOH. They should join at the beginning.
- If one does NOT get the Jamaa'ah for Farz, he should perform his Farz alone and then join the Jamaa'ah for a Taraaweeh.

VIRTUES OF FASTING

1. Hazrat Abu Hurayrah R. A reported that the Apostle of Allah said: "When Ramadan comes, the doors of Hell are closed, and the devils are put in chains and the doors of Mercy are opened."
2. The Prophet Muhammad S. A. W. said: "The fragrance of the mouth of a fasting person is more pleasant to Allah than the smell of musk".
3. Hazrat Sahl bin Saud (R. A.) reported that Rasulullah Sallallaahu alaihi wa Sallam said: "In Paradise there are eight doors of which there is a door named RAYYAAN. None but those that fast will enter it".
4. Hazrat Abu Hurayrah R. A. reported that Rasulullah Sallallaahu alaihi wa Sallam said: "Whoever breaks fast on one day of Ramadan without excuse or illness, his fasting of his whole age will not compensate it.
5. Hazrat Anas R. A reported that the Messenger of Allah said: "Partake of Sehri before dawn, because in this Sehri there is Baraka (blessing)."
6. Hazrat Abu Hurayrah R. A reported that the Messenger (Sallallaahu alaihi wa Salam) of Allah said: "Whoever fasts during Ramadan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in Namaaz with faith and is hopeful of reward, all his past sins will be forgiven, whoever stands up in Namaaz during the blessed night with faith and is hopeful of reward, all his past sins will be forgiven.

   Read also the virtues of Fasting from in Fazail Amal available at www.islamicbuleltin.com

   Free e books: http://www.islamicbulletin.com/services/books.htm

THERE ARE SIX DUTIES IN FAST KNOWN AS SUNNATS.

1. To partake of Sehri or predawn meals.
2. To break fast immediately after sunset.
3. To perform Taraaweeh Salaat at night.
4. To feed the poor and hungry.
5. To increase the reading of the Holy Qur'an.
6. To observe L'TIKAAF within the Masjid during the last ten days of Ramadan.

FASTING TEACHES SYMPATHY FOR THE HUNGRY.

Fasting is the only method whereby the pangs or hunger, the ever present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of Resurrection, when the greatest urge of hunger and thirst will be felt.

SPIRITS OF RAMADAAN AND AT ALL TIMES.

1. Don't speak without purpose.
2. Don't be vulgar or rude.
3. Don't be irritable.
4. Don't tell lies.
5. Don't backbite.
6. Don't argue or fight.
7. Don't be boastful and arrogant.
8. Don't swear.
9. Don't eat doubtful food at IFTAR.
10. Don't look at undesirable things.
11. Don't listen to objectionable speech.
12. Don't gossip.
13. Don't commit any sins.

QUESTIONS

1. Explain the term MUHTADAR.
2. How should a Muhtadhar be made to lie (the Sunnah method)?
3. If possible, which Suras should be recited in the presence of the Muhtadhar?
4. What is Talqeen?
5. What are the signs of a person nearing his end?
6. Mention the ten important things to be carried out after a person has passed away.
7. What are the requirements for a male and female Kafn?
8. What are the requirements for the Kabr?
9. Draw sketches and explain the two different types of Kabrs.
10. It is (Makrooh, Haraam, and Mustahab) to have ones grave pre-pared during one's lifetime.
11. Write down all the requirements for Ghusl.
12. If there are no women, can the husband perform the Ghusl of his wife?
13. How should the Kafn be put on for the male?
14. Is it permissible to include any Du'aa, Aya or any other charter in the Kafn?
15. Is it permissible for Ghair Mahram women to see the face of any male?
16. Can the Janaza Salaat be performed in the Masjid?
17. The Janaza Salaat is (Farze Ain, Farze Kifayah, and Sunnat) on all Muslim males.
18. Mention the Farz of Janaza Salaat.
19. How should late comers join and complete the Janaza Salaat?
20. How should the Qabr be shaped?
21. What is Ta'ziat?
22. What are the points to be noted during Ta'ziat?
23. Is it necessary to set aside a specific day to visit the Qabrastaan?
24. Mention the Suras preferable to be recited at the Qabrastaan.
25. What is IDDAT and what is the period of Iddat?
26. Who is a Mayyit? Is a still born child called a Mayyit? Should it be given Ghusl?

QUESTIONS

1. Outline the five pillars of Islam.

2. What does fasting mean to a Muslim?
3. Mention the eight different types of fasts.
4. Explain the first four.
5. When is it: a) Sunnah, b) Mustahab, c) Makrooh and d) Haraam to Fast?
6. What will happen if a person did not make an intention to fast?
7. Mention the time for the Niyyat.
8. Mention 3 Mustahab in Fasting.
9. Mention 6 acts of Makrooh whilst fasting.
10. Things that break one's fast are of........... types. Mention and explain them.
11. Explain the terms Qazaa and Kaffarah.
12. Mention all the items that break ones fast hut only make Qazaa Wajib.
13. If a person intentionally broke his Sunnah Roza, will Kaffarah become Wajib? If so, Why?
14. Mention the items that make Gaza and Kaffarah Wajib.
15. Mention 7 items that do not break one's Fast.
16. How many types of people are exempted from fasting?
17. Explain the Fidya for a Fast.
18. If a sick person, who has already given Fidya, recovers from his illness, what should he do?
19. If a person is sick, can another person fast on his behalf?
20. Mention the 3 types of L'TIKAAF.
21. Mention the conditions of L'TIKAAF.
22. Which acts are permitted during L'TIKAAF?
23. What will happen if a person leaves the Masjid without any valid Shar'ee reason?
24. Where should a woman make L'TIKAAF?
25. Taraaweeh Namaaz is (Farz, Sunnate Muakkadah, and Wajib) for (men only, women only, both).
26. How should one read the Tasbih after every four Rak'aats?
27. How is it to perform Taraaweeh seated?
28. Mention 3 virtues of Fasting.
29. Mention 4 Sunnats of Fasting.
30. What does fasting teach a Muslim?
31. Mention 7 "Don'ts" of Ramadhaaan.

Go also to The Islamic Bulletin to read more on Fasting at www.islamicbulletin.com enter here



Ramadan (Fasting)

http://www.islamicbulletin.com/services/ramadan.htm

Zakat (Obligatory Charity)

PART 12

IMPORTANCE OF ZAKAAT

Zakat is a monetary devotion and an Ibaadat that has been ordained in the Shariat of all the Ambiya (Peace be upon them). Zakat is one of the five pillars of Islam.

Zakat literally means to increase. Technically it means to purify one's position of wealth by distributing a prescribed amount which has to be given to the poor as a fundamental Ibaadat. Zakat is not a governmental tax, but its main purpose is to keep those who are wealthy clean monetarily from sins.

Zakat was made compulsory at Makkah at the same time as Salaat. This can be seen in the Suras of the Qur'an where the laws of Zakat are mentioned. The amount, distribution, etc. was defined at Madinah in the second year of Hijri.

THE VIRTUES OF ZAKAAT.

Allah Ta'aala says in the Qur'an;

"Allah destroys wealth obtained from interest and will give increase for deed of charity". Surah Baqarah: 276

Rasulullah S.A.W. has said;

1. "The nation that does not give Zakat, Allah will bring about a drought on them (i. e. necessities of life will become scarce)"
2. "The persons on whom Allah has bestowed, wealth, and he does not give Zakat, on the Day of Qiyaamah, this wealth will turned into a venomous bald serpent which will wind around his neck and, bite his jaws and,, say: "I am your wealth, I am your treasure" Bukhari

   Read also The Virtues of Sadaqa available for free from the isalmic bulletin website at www.islamicbulletin.com under free books.

It is stated in the Hadith that by giving Zakat the following benefits are derived :

1. Gaining of the pleasure of Allah.
2. Increase in wealth;
3. Protection from losses;
4. A cause thus established for Allah's forgiveness and blessings are obtained;
5. Safety from calamities;
6. Protection from the wrath of Allah and from a bad death;
7. The Zakat will provide a shelter on the Day of Judgment;
8. Security from seventy misfortunes;

9. It will serve as a shield from the fires of Jahannam;
10. It contributes to Barkat in wealth.
11. It saves from fear and grief.

There are two major benefits of giving Zakat:

1. It keeps one away from sin and saves the giver from moral ill arising from the love and greed for wealth;
2. Through Zakat the poorer class, (those themselves) are being cared for, such as widows, orphans, the disabled, the poor and the destitute.

THE PUNISHMENT FOR NOT GIVING ZAKAAT.

Allah Ta'aala says in the Qur'an:

"And there are those who hoard gold and silver and do not spend it in the way of Allah, announce to them a most grievous penalty (when) on the Day of Qiyaamah heat will be produced out of that wealth in the fire of Jahannam, then with it they will be branded on their foreheads and their flanks and backs. (It will be said to them) This is the treasure which you hoarded for yourselves, taste then the treasure that you had been hoarding." Surah Taubah: 34.

ON WHOM ZAKAAT IS FARZ.

Zakat is Farz upon a person if:

1. He is a Muslim,
2. He is an adult;
3. He is a sane person;
4. He is a free person - not a slave,
5. He owns wealth intended for trading to the value of Nisaab;

Furthermore the wealth should be

a. Fully owned by him;
b. In excess of his personal needs (clothing, household furniture, utensils and cars etc. are termed as articles of personal use);
c. It should be possessed by him for a complete lunar year;
d. Of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, live-stock, etc.

1. There is no Zakat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture etc. if such items are not intended for trade.

NOTE

Zakat is Farz. Any person who denies it being Farz (compulsory) loses his Iman. However if he recognizes Zakat being Farz but neglects this duty he will be termed a Faasiq (Transgressor).

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http://www.islamicbulletin.com/services/zakat.htm

TYPES OF WEALTH ON WHICH ZAKAAT IS FARZ.

1. Zakat is Farz on gold and silver, be it in the form of bullion, jewellery, cash, bank notes, utensils or any other form. The value of these should he equal to the amount which is shown under Nisaab rate.
2. In the gold possessed is not equal to the value of 87.48 grams, or silver possessed is not equal to the value of 612.36 grams, but the value of both combined is equal to the value of either the Nisaah of gold or silver, then Zakat will be Farz.
3. In the event of an article not being of pure gold or pure silver, but containing a mixture of other metals and the golf or silver is regarded as gold or silver and Zakat on this will be Farz. But in this case where the metal is of greater quantity than either the gold or silver, Zakat will not be Farz on that article
4. If a person has 620 grams of silver (which is more than the Nisaab) and before a whole year has elapsed he acquires 50 grams of gold (which is less than the Nisaab), then the value of this gold must be added to the value of the silver, and thereafter the Nisaab reckoned. The two must not be reckoned separately, as this will be a cause of avoiding Zakat.
5. Zakat is Farz on merchandise for business, equal to the value of Nisaab.
6. Zakat is Farz on livestock.
7. Zakat is Farz on the income of properties if it is equal to the value of Nisaab.
8. Zakat is Farz on the income derived from a hiring business, such as crockery, motor cars, vans, trucks etc.

TYPES OF WEALTH ON WHICH ZAKAAT IS NOT FARZ.

1. Zakat is not Wajib on any other metal besides gold and silver.
2. Zakat is not Wajib on fixtures and fittings of a shop, motor car, truck or any delivery vehicle etc., which is used in running a business.
3. There is no Zakat on diamonds, pearls, and other precious or semi-precious stones which are personal use. Zakat is payable on the gold or silver used in making jewelry with diamonds, pearls etc. There is no Zakat on imitation jewelry.
4. There is no Zakat on any number of living quarters, house-hold furniture, crockery, personal clothing, whether they are in use or not. However, Islam does not justify extravagance.
5. There is no Zakat on people whose liabilities exceed or equal his assets.
6. A person has R 300-00, but owes R 200-00. Zakat is due on the remaining R100-00.

ANIMALS ON WHICH ZAKAAT IS FARZ.

1. It is compulsory to give Zakat on camels, cattle, water buffaloes, goats and sheep. (any such Halaal animal that can be slaughtered for Qurbani in terms of Shariat) when they:

   a. graze on the open veldt for the greater part of the year and are not stall fed;
   b. are kept for milk, breeding or fattening. Such animals are termed 'Saa'imah'.
2. Zakat on Saa'imah animals is calculated on number and not value therefore stud or thoroughbred animals and crossbred animals are treated alike for Zakat purposes.
3. Where animals are kept for trade, Zakat will be calculated and given as is done in commercial establishments. (i.e. on the monetary value of each animal) The Nisaab is the same as that of trading.
4. If one has a mixed flock of goats and sheep and the number of each kind individually makes Zakat applicable then the Zakat of each respective group will be given from its own kind.
5. When the number of each type of animal individually does not make Zakat binding, but the total of both kinds does amount to the Nisaab then Zakat will be given from the type of animal that is greater in number.
6. If both kinds are equal in number, one has the option of choosing the Zakat animal from whichever kind he desires. It must be noted that the Zakat animal should be of a good quality.

ANIMALS ON WHICH ZAKAAT IS NOT FARZ.

1. Animals that are stall fed for six months of the year and then left to graze on the veld for the remainder of the year are not Saa'imah and thus no Zakat will be liable on their owner.
2. There is no Zakat payable on animals which are reared for riding, or for drought purpose or for one's own use or consumption.
3. There is no Zakat on wild game.
4. There is no Zakat on horses, donkeys and mules if they are not for trade.
5. There is no Zakat on a herd which consists of calves only i.e. until they reach a capable age of breeding. If such a herd has one animal that could be used for breeding, then Zakat will have to be given on all of them. In this case that particular full grown animal will have to be given as Zakat. If this animal which is capable of breeding dies, then Zakat will still be necessary on the rest of the herd of calves.
6. Zakat is not applicable on sheep that are less than twelve months old.

NISAAB AND RATE OF ZAKAAT.

The amount of wealth which makes one liable for Zakat is called Nisaab.

The payment of Zakat is compulsory on the excess wealth or assets which is equal to/or exceeds the value of Nisaab, and which is possessed for a full Islamic year. If such wealth decreases during the course of the year, and it increases again to the value of Nisaab before the end of the year, the Zakat then must be calculated on the full amount that is possessed at the end of the year.

The Nisaab of gold and silver fixed by Rasulullah Sallallaahu Alaihi Wa Salam is as follows:

NISAAB		Grams	Tolas	Grains	Troy Oz
Gold	20 Mithqaals	87.48	7.5	1350	2,8125
Silver	200 Dirhams	612m36	52.5	9450	19,6875

The rate of Zakat which was fixed by Rasulullah (Sallallaho Alaihe Wa Sallam) is 2, 5% (1/40) i.e. 2, 5 cents in a rand.

THE TIME AND NISAAB OF ZAKAAT FOR LIVESTOCK

1. The owner must have possession of animals for one lunar year before Zakat becomes Fardh.
2. The Nisaab for Saa'imah animals is governed by the number of animals in one's ownership and not by the monetary value of each animal. (refer to tables for detail)

TABLE OF ZAKAAT FOR SHEEP AND GOATS.

The Nisaab (minimum number) when Zakat becomes applicable is forty animals which are more than twelve months old. There is no Zakat if the number is less than forty.

Number	ZAKAAT 1 year old
40- 120	1 animal
121-200	2 animal
201-399	3 animal
400	4 animal

Thereafter for each additional hundred, one sheep that is one year old must be given as Zakat.

TABLE OF ZAKAAT FOR CATTLE AND WATER BUFFALOES.

The Nisaab when Zakat becomes applicable is thirty animals. There is no Zakat if the number is less than thirty.

Number	ZAKAAT	
	I year old	2 year old
30-39	1 animal	
40-59		1 animal
60-69	2 animals	

Thereafter, in every thirty animals, one, 1 year old animal should be given: and in every forty, a 2 year old animal should be given as Zakat.

Example:

Number	ZAKAAT	
	1 year old	2 year old
70	1 animal	1 animal
80		2 animals
90	3 animals	
100	2 animals plus 1 animals	
110	1 animal plus 2 animals	
120	4 animals or 3 animals	

THE NIYYAT (intention) OF ZAKAAT.

1. It is Fardh to form niyya (intention) for the fulfillment of Zakat.

2. When giving Zakat to a needy person, the Niyyat should be that, "I am giving this as Zakat." If the Niyyat is not made the Zakat will not be valid.
3. It is not necessary to reveal to the needy person to whom Zakat is given, that the cash or kind which is being given to him is Zakat.
4. When one has put aside an amount for Zakat with the intention that he will give it to the needy, and at the time of giving Zakat he forgets to make the Niyyat, the Zakat will still be valid.
5. If one gives a deserving person some money as a gift but makes the Niyyat of Zakat, the Zakat will be valid.

THE METHOD OF DISTRIBUTING ZAKAAT

1. Zakat is Fardh at the rate of 2.5%.
2. Zakat should be given as soon as possible after it becomes due. It is possible that death may occur and thus lead to failure in fulfilling one's obligations.
3. A poor man cannot be paid for his work from Zakat, nor can Zakat be given in payment of anyone's services, except when an Islamic government pays salaries to persons appointed by the government to collect Zakat.
4. Zakat will only be valid if the recipient is made the owner of that amount.
5. Zakat cannot be given or used for the construction of a masjid, madrasah, hospital, a well, a bridge or any other public amenity.
6. Poor students can be given a bursary from Zakat. If the student is of an understanding age, the Zakat must be given to him personally; and if he is not of an understanding age, then his Shar'i Wakeel (parents or legal guardian) must be given possession of the amount.
7. Zakat can be paid in kind from the same merchandise on which it is duet or alternatively, it could be paid in cash. It is of VITAL importance to ensure at all times that the recipient is made the OWNER of the ZAKAAT.
8. Authority can be delegated to another person or an organization for the distribution of Zakat in order that it is utilized in accordance with the laws of Zakat.
9. If a person requests someone to give a certain amount on his behalf as Zakat, and that sum is given out, then that Zakat will be valid. The sum given will be a right upon the one who made this request.
10. If an agent is given Zakat for distribution, and he does not distribute it then the Zakat will not be regarded as fulfilled, and the sin of not discharging the obligatory duty of Zakat will remain a hut-den Ant whom it was Farz.
11. It is Afdhal (best) to give one's Zakat when it is due, rather than wait for Ramadan

TO WHOM ZAKAAT CAN BE GIVEN (MASAARIF)

The recipients of ZAKAAT according to the Qur'an are as follows.

"Zakat (contributions of cash money, merchandise, animals etc.) are for the poor and the needy; and those who collect them; for those whose hearts are to be reconciled; and to free the captives and the debtors; and for the cause of Allah Ta'aala; and for the wayfarer; A duty ordained by Allah Ta'aala. Allah is All Knowing, Wise." (Surah Taubah: 60)

- **FUQA'RAA** People who are poor and who possess more than their basic needs but do not possess wealth equal to Nisaab.
- **MASAAKEEN**. People who are destitute and extremely needy to the extent that they are forced to beg for their daily food ration.
- **AL AAMILEEN**. Those persons who are appointed by an Islamic Head of State or Government to collect Zakat. It is not necessary that this be a needy person.
- **MU ALLAFATUL QULOOB**. Those persons that have recently accepted Islam and are in need of basic necessities who would benefit from encouragement by the Muslims which would help to strengthen their faith in Islam.
- **AR RIQAAB**. Those slaves that are permitted to work for remuneration and have an agreement from their masters to purchase their freedom on payment of fixed amounts.
- **AL GHAARIMEEN.** Those persons that have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.
- **FEE SABEELILLAH.** Those people that have to carry out a Fardh deed which has become obligatory on them and subsequently (due to loss of wealth) are unable to complete that Fardh.
- **Important**: A common misunderstanding about the term FEE Sabeelillah' has misled many to believe that this includes all types of charitable deeds. The Commentaries of the Qur'an and Ahadith of Rasul ullah (Sall allaho Alaihi Wa Salam) do not support this view.
- **IBN US SABEEL.** Those persons who are Musaafirs (travelers in view of Shirt) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given Zakat in order to fulfill travel needs to return home.
- **IMPORTANT.** All the above mentioned recipients excluding Al Aamileen must be those who do not possess the Nisaab.

1. It is not Jaa'iz (not permissible) in the owns merchandise or wealth in excess of his needs to the value of Nisaab nor is it Jaa'iz for such a person to accept Zakat.
2. A person that does not own an amount equal to the value of Nisaab is known as Faqir. This person could be given Zakat and it is permissible for him to accept Zakat.
3. A person owns wealth which in value exceeds the amount of Nisaab, but this wealth is not intended for business nor does he require it for his daily needs. Such a person is regarded as well to do and should not be given Zakat.
4. The books of a scholar or tools of a tradesman are among his necessities, irrespective of their value. Besides these if he does not own wealth equal to Nisaab he could be given Zakat.
5. When giving Zakat, Sadaqah etc. one's poor and needy relatives should be given preference. To avoid embarrassing them it should be given to them without saying that it is Zakat or Sadaqah.
6. There is great sawaab in giving Zakat to poor persons who are striving in the way of the Deen or those who are engaged in religious knowledge, or to religious institutions where poor or needy students are being cared for. Care should be taken that only such institutions are given Zakat where it is used according to the Shariah.
7. A child of a wealthy father cannot be given Zakat. When such a child becomes mature in age, and does not own wealth to the value of Nisaab, he may then be given Zakat.

ZAKAAT CAN BE GIVEN TO A

brother, sister nephew,	step-grandfather, step-

niece, (brother's and sister's children, uncle, aunt,(both paternal and maternal,)	grandmother, father-in-law, mother-in-law, PROVIDED THEY DO NOT POSSESS NISAAB

PERSONS THAT CANNOT BE GIVEN ZAKAAT.

1. Zakat cannot be given to Banu Haashim. The Banu Hashim are all the children of Sayyadatina Fatima R. A., and all members of Rasulullah Sallaho Alaihe Wa Sallam's family and wives Radiyallahu anhuma.
2. Zakat cannot be given to parents, grandfather etc. In the same manner one's grandfather etc. In the same manner one's children and grandchildren, cannot be given Zakat, a husband and wife cannot give Zakat to each other.
3. Zakat contributions cannot be given to such institutions or organizations that do not give the rightful recipients (Masaarif) possession of Zakat, but instead use Zakat funds for construction, investment or salaries.
4. Zakat cannot be given to non-Muslims. The same ruling applies to Wajib Sadaqah i.e. Sadaqatul Fit'r, Kaffarah, Ush'r and Naz'r Naf'l Sadaqah could be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, then it is better to make certain before giving him Zakat. If Zakat is given without inquiry and subsequently it is known that the recipient is wealthy the Zakat is not valid. It has to be given again.
6. Zakat will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made Wak'f.
7. Zakat cannot be used for the Kafan of a deceased person who has no heirs, because at that time he/she cannot become the owner.
8. A dead person’s debt cannot be paid from Zakat.

WHEN IS ZAKAAT FARZ ON A CREDITOR?

A person is obliged to give Zakat on money or valuable owing to him, whether it be a loan or a business debt. This applies only if the debtor acknowledges that he owes the amount or promises to pay it; or if on the contrary he refutes the claim, and there are witnesses or documentary proof to support such claim by which it could be recovered through a judiciary. Loans are basically of three types:

1. **QAWI** (Secure loan)

a. If cash, gold or silver has been given as a loan or when merchandise has been sold on terms and the payment is received after a year or two; and the value of the amount owing is that of Nisaab, then this is called a Qawi loan, and therefore, Zakat for those years prior to payment will be Farz.
b. In the case where this loan is repaid in installments, if the repayment received equals to one fifth (20%) of becomes Fardh. If several years have passed, then Zakat must be given for all the past years. Zakat of the past years has to be calculated annually in units, each unit being twenty percent of the Nisaub.
Government bonds are of this category and Zakat has to be paid on recovery of this loan as described above.

c. If any such loan is not equal to Nisaab then Zakat will not be Farz; but if this loan together with other excess wealth which is in one's possession when combined becomes equal to Nisaah' then Zakat will be Farz on the combined total of both amounts.

2. **MUTAWASSIT** (Insufficiently secure loan)

a. If a loan is not cash, gold, silver or merchandise (as mentioned in 1. (a) above) but is personal effects sold (old clothes, house-hold items etc.) or is a property which was sold and the value of it is that of Nisaab, then it is called a Mutawssit loan. Thus Zakat for those years prior to payment will not be Farz.
b. If this loan is equal to or in excess of Nisaab and is fully recovered after several years, then Zakat on that amount is not Farz for all the past years. However, if anyone in such an instance gave Zakat, then such an act is rewarded by Allah Ta'aala.
c. In a case where the repayment is made in installments, then Zakat will only be Farz if the repayment is equal to Nisaab and is retained for a full Islamic year.
d. If the installment received is less than Nisaab, but one is in possession of other wealth on which Zakat is due (i.e. Nisaab on which a year has elapsed), then this installment must be added to the wealth, and Zakat must be given on the total. It is not necessary for a year to pass over this installment that is received.

3. **DHA'EEF** (Insecure loan.)

a. If money owing to one, is not in lieu of cash, gold, silver, merchandise or personal effects or property which is sold; but is due to outstanding inheritance, bequests, Meh'r (dowry) salary etc., then it is called Dha'eef loan.
b. Zakat will become Farz when these monies are received and they are equal to or in excess of Nisaab and further they are retained for a full Islamic year. There is no Zakat for the years that have passed before receiving these amounts.
c. There is no Zakat on Provident and Pension funds. Zakat must only be paid on this amount after they are received from such funds provided the amount is equal to or in excess of the Nisaab and is retained tor a full Islamic year.

NOTE: Some Ulama have categorized these funds as Qawi or Mutawassit loans, and thus Zakat becomes obligatory on the contributions for the past year as well. It is therefore advisable that as a precautionary measure Zakat should be paid for the past years on these as well.

ZAKAAT ON MERCHANDISE.

1. Articles that are purchased for resale are referred to as merchandise. The Nisaab for Zakat on merchandise is the same as that for cash, i. e. if the value of the articles is equivalent to the value of 87, 48 grams of gold (7, 5 tolas =1350 grains =2, 8125 troy. ounces) or 612, 36 grams of silver (52, 5 tolas = 9450 grains =19, 6875 troy ounces), or more, that it will be Fardh to give Zakat at the rate of 2, 5% or one fortieth.
2. Zakat is Farz on the following items when crowing up a balance (calculating) sheet:
    a. Stock in trade;
    b. Goods in transit; (which have been paid for)
    c. Cash on hand;
    d. Outstanding cash and loans; (when repaid and if they are equal to Nisaab)

e. Cash at bank;
f. Savings account;
g. Fixed deposits;
h. Sundry outstanding; (when repaid and if they are equal to Nisaab)
i. Claims; (acknowledged)
j. Other savings - household balance; sundry cash.

3. All these must be added as one amount, and after subtracting the creditors amount and/or any other liabilities, the balance which is the profit must he added to the capital. Zakat must then be given on this combined figure.
4. Zakat should be given on the capital that exists at the end of the lunar year, which includes the profit, e. g. at the beginning of the year the capital is R2000-00. When the year ends a profit of R500-00 is shown. Zakat must be given on R2500-00.
5. If a bad debt is recovered and it is equal to or exceeds the Nisaab, then Zakat on all the past years must be given.
6. If one has various different types of merchandise then the total value of all the goods should be calculated. If it is equal to or exceeds the value of Nisaab then it will be necessary to give Zakat.
7. If at the beginning of the year one has the full Nisaab and during and year the amount decreases and by the end of the year possession of the full Nisaab is regained then it will be Wajib to give Zakat on this amount.
8. If one mixes Halal and Haraam merchandise and the amount is equal to or exceeds the Nisaab at the end of the year then it will be necessary to give Zakat.
9. It is customary to write the price paid for the merchandise at stock figures. Zakat should not be calculated on these stock figures. For Zakat purpose current purchase value of the merchandise should be calculated.
10. If a few persons are partners in a company and if any one share of the partners is equal to or exceeds Nisaab then it will be necessary for that partner to give Zakat.
11. Stock for Zakat purpose must be calculated according to the Islamic (lunar) year.
12. Zakat is Farz at the ruling price on shares held in a company at the end of every Islamic year. As machinery, land, fixtures and fittings, furniture, buildings etc. are exempt from Zakat; one is allowed to subtract these from the total assets. This could be obtained from the company's annual report, for example if one has shares worth R 100-00 and the machinery, land etc., are worth 5% of the total assets of the company, then deduct R 5-00 for machinery, land, fixtures and fittings, furniture and buildings (the exempted Zakat items) thereafter deduct the liabilities of the company proportionately to the percentage of shares held, and the Zakat must be calculated on the balance.
13. When Zakat is given on a capital amount once, and thereafter if this same amount remains with the owner till the following year then Zakat will be due again. Zakat will be Farz repeatedly after every Islamic year has elapsed.

DECREASE IN WEALTH BY THE END OF THE ISLAMIC YEAR.

1. If Zakat on wealth has not been given at the end of the Islamic year, and all that wealth either gets lost or stolen, then such wealth is exempted from Zakat. In a case where he only gives away part of that wealth, then Zakat will be due on the remainder if it is equal to Nisaab.

NOTE: A person is obliged to pay Zakat on R 10 000, namely the sum of R 250. He sets aside this amount with a view to paying his Zakat. The sum of R 250 is thereafter lost or

stolen in which event the Zakat obligation is not discharged. If the Zakat payer dies after setting aside the sum of R250, it will constitute part of his estate to be transmissible to his heirs.

Slaughtering for Eid al-Adha and New Born

PART 13

Qurbani MASAA'IL

"It is not their meat, nor their blood that reaches Allah: it is your piety that reaches Him."

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ

THE FIRST TEN DAYS OF ZUL HIJJAH

Hazrat Ibn Abbas (R. A) relates that Rasulullah (S.A.W.) said "On no other days are good deeds more liked by Allah than on these days meaning the first ten days of Zil Hijjah". The Sahaabah (R.A.) asked: "O Rasul ullah (S.A.W.), not even Jihad in the way of Allah?" Rasul ullah (S.A.W.) replied: "Not even Jihad in the way of Allah, except for that person who goes out to fight with his life and wealth and does not return with anything." [Bukhara]

Rasul ullah (S.A.W.) said: "On no days is the worship of Allah desired more than in the first ten days of Zil Hijjah. The fast of each of these days is equal to the fast of a whole year, and the Ibaadat (worship) of each of these nights is equal to the Ibaadat of Laylatul Qadr.

Tirmizi & Ibn Maajah.

It is related from Ibn Abbas (R.A) that Rasul ullah (S.A.W.) said: "No days are as weighty with Allah and so liked by Him for good deeds than the first ten days of Zil Hijjah. So in these days increasingly read:

- TASBEEH (Subhanallah)
- TAHLEEI (Lailaha Illallah)
- TAHMEED (Alhamdulillah)
- TAKBEER (Allahu Akbar)

THE FAST OF YOWM - E - ARAFAH

Hazrat Abu Qataadah al-An sari (R.A.) relates that Rasul ullah (S.A.W.) was asked about the Saum (fast) on the day of Arafat (i.e. the 9th Zil Hijjah). He said: "It compensates for the minor sins of the past year and the coming year."

Muslim.

Rasulullah (S.A.W.) has said: "The most acceptable Duaa is that which is made on the day of Arafat, and the best Du'aa which the Prophets before me, and 1, have made is:

("There is no Deity besides Allah, He is alone. He has no partner. To Him belongs the sovereignty, and unto Him belongs all praise, and He is all-powerful.)

[Tirmizi]

It is related that Rasulullah (S.A.W.) said: "Whoever stays awake and make Ibaadat on the nights of Eidul Fitr and Eidul Adha, his heart will not die on the day when all the hearts will be dead."

Hazrat Muaaz ibn Jabal (R.A.) relates that Rasulullah (S.A.W.) said,: "Jannat is Wajib for those who stay awake with the intention of making Ibaadat on the following nights: 8th, 9th and 10th of Zil Hijjah, the night of Eidul Fitr and the night of the 15th of Sha'baan."

[Targheeb].

THE IMPORTANCE OF QURBANI

1. It is not their meat, nor their blood that reaches Allah. It is your piety that reaches Him: QURAN.
2. It is related from Hadrat Ayesha (R.A.) that Rasulullah (Sallallaahu Alaihi Wa Salam) has said: "There is nothing dearer to Allah during the days of Qurbani than the sacrificing of animals. The sacrificed animal shall come on the day of Qiyamah with its horns, hair and hooves (to be weighed in Sawaab). The sacrifice is accepted by Allah before the blood reaches the ground. Therefore sacrifice with an open and happy heart."
3. Hadrat Zaid ibn Arqam R.A. relates that the companions of Rasulullah (Sallallaahu Alaihi Wa Salam) asked: "O Rasulullah what is Qurbani?" He replied: "It is the Sunnah of your father Ibrahim." They asked again: "What benefit do we get from it?" He answered, "A reward for every hair of the sacrificed animal." "And what reward is there for animals with wool? they asked. "A reward for every fibre of the wool," replied the Holy Prophet (Sallallaahu Alaihi wa Salam).
4. Rasulullah (Sallallaahu Alaihi Wa Salaam) has said: "The person who makes Qurbani with a willing heart and with the niyya (intention) of Sawaab, then on the day of Judgment that Qurbani will shield him from the fires of Hell." Every Muslim should take advantage of this opportunity and sacrifice as many animals as he can afford. The wealthy should make Nafil Qurbani for Rasulullah (Sallallaahu Alaihi Wa Salam), his Umma, and for their own living or deceased relatives. Permission for Nafil Qurbani is not necessary.

WARNING FOR THOSE WHO IGNORE QURBANI

There is a tradition related form Hazrat Abu Hurairah (R.A.) that Rasulullah (S.A.W.) said that the person who has the means of performing Qurbani but does not do so should not even come NEAR our EIDGAH, (place of Eid Namaaz (Prayer)).

ON WHOM IS QURBANI Wajib?

1. Qurbani is Wajib on all Muslims (male and female) who are sane, Baaligh (have reached the age of puberty) and are the possessors of minimum Zakatable wealth (Nisah) i.e. about R 230, 00. It is not necessary that the ownership of such wealth be for a full year.
2. Qurbani is Wajib on a man for himself only, not for his wife and children. However, it is his duty to see that his wife's and grown-up (Baaligh) children's Qurbani are made if they are possessors of Nisaab. If he makes their Qurbani out of his wealth with their permission, their Qurbani will be valid.
3. Qurbani is not Wajib on poor people (who do not possess wealth equal to Nisaab) nor on travelers (Musaafirs) nor on minors. If a minor reaches the age of puberty or a Musaafir (traveler) becomes a Muqeem (resident), i.e. by completing his journey or in-tending to stay in one place for 15 days or more, before the sunset of the 12th Zil Hijjah, then Qurbani is Wajib on them.
4. Qurbani on behalf of a deceased person is Wajib if he had made a Wasiyyat that it should be undertaken from his wealth, provided the cost does not exceed one third of his net estate.
5. Qurbani is Wajib on a person who makes a Nazr (Vow), i.e. if a certain work of mine is carried out I will make Qurbani, then Qurbani becomes Wajib on him when that task is accomplished. This Qurbani must be carried out in the days of Qurbani, unless it is generally excepted and understood that merely slaughtering an animal on ANY DAY is referred to as Qurbani, and this had been the intention of the person who made a vow, then it will be permissible for him to sacrifice an animal on any day.
6. If a poor person buys an animal during the days of Qurbani, with the intention of Qurbani then it becomes Wajib upon him to sacrifice this animal. However, if this animal dies or gets lost, Qurbani will not remain Wajib on him. It will not be necessary for him to buy another animal. If he buys another animal and thereafter the first one is found, it becomes Wajib upon him to sacrifice both animals.
7. A person, on whom Qurbani is Wajib, purchased an animal for sacrifice. Thereafter this animal was lost, stolen or died. In such a case it will be Wajib to sacrifice another animal in its place. If, after purchasing the second animal the first one is found, the sacrificing of only one animal is Wajib upon him. If he sacrifices the second animal then it is preferable to give as charity the difference in price between the two animals, if there be any, difference e.g. the 1st animal had cost him R 100, and the second had cost him R80. He should now give R20 as charity. However, it is preferable to make Qurbani of both the animals.
8. A person, on whom Qurbani is Wajib, bought an animal for sacrifice. Due to some reason he did not slaughter it on the fixed days of Qurbani. It is now compulsory upon him to give the animal away, alive, as charity. If he did not purchase the animal and Qurbani was Wajib on him, it is obligatory for him to give as charity, the value of an animal.
9. If a person, on whom Qurbani was Wajib, failed to carry it out for a number of years, should give the value of that number of animals as charity. Slaughtering of that amount of animals during the days of Qurbani will not compensate for the missed Qurbani, but will instead be regarded as voluntary Qurbani.

10. If a person carries out Qurbani on behalf of a person on whom Qurbani is Wajib, without his permission and without his knowing; this Qurbani will not be valid. If it is done with his permission or instruction, it is permissible.
11. It is Mustahab (preferable) for those intending to make Qurbani not to cut their hair or clip their nails (from the time the moon for Zil Hijjah is sighted until after Qurbani.
12. Qurbani is an Ibaadat that has to be carried out every year on which it is Wajib. Being a Hajee is not a condition for Qurbani becoming Wajib.

THE TIME FOR QURBANI

1. The time for Qurbani begins after Eid Salat on the 10th of Zil Hijjah and ends at the setting of the sun on the 12th of Zil Hijjah.
2. It is better to make Qurbani on the first day, then the second day and lastly the third day.
3. Qurbani is allowed during the two intervening nights but it is preferable during the day because of the possibility of not slaughtering correctly.
4. People living in remote village areas where Eid Salat is not performed, may slaughter after Fajr time (Subah Saadiq-early dawn) has set in on the morning of the 10th Zil Hijjah.
5. If a person residing in a town (where Eid Salat is performed) sends his animal to the village (where Eid Salat is not performed), it is permissible that his animal be slaughtered before the Eid Salat.
6. If a doubt occurs as to whether it is the 12th or the 13th, it is Mustahab (preferable) to give away all the meat in sacrifice after slaughtering the animal.
7. If an animal bought for Qurbani was not slaughtered during these days, it must be given away alive, as charity.
8. These days, i.e. the 10th, 11th and the 12th of Zil Hijjah are known as AYYAAMUN NAHR (the days of slaughtering).

CONDITIONS FOR THE QURBANI ANIMAL

1. Qurbani can be made of goats, sheep, cattle and camels; male or female: No other type of animal is allowed for Qurbani.
2. Castrated animals may be used for Qurbani. This type of animal is preferable.
3. Qurbani calf barren animals are also allowed.
4. Goats, sheep have to be at least one year old. However, very healthy sheep that looks one year old may also be used.
5. Cattle must be at least two years old.
6. Camels must be at least five years old.
7. Sheep and goats count as one share per animal. Cattle and camels are divided into seven shares per animal, i.e. the Qurbani of seven persons is allowed with one cow or one camel.
8. If a person sacrifices one cow or camel (without sharing with others), his Qurbani will be accomplished by the whole animal, If the sacrifice several animals instead of one, his Wajib Qurbani will be accomplished by one animal and the other animals will be counted as Nafil (voluntary) Qurbani.
9. If less than seven persons make Qurbani of a cow or camel, it is permissible. If any person's share is less than one seventh, the Qurbani of all the persons will not be valid.
10. If more than seven persons share one COW or camel, the Qurbani of none of them will be valid.

11. When more than one person makes Qurbani a cow or camel, it is a condition for the validity of the Qurbani of all the persons that each one of them has the Niyya (intention) of Qurbani or Aqeeqa. If any one of them has an intention of merely eating meat, the Qurbani of all the share-holders will not be valid.
12. When buying a cow or camel one made an intention that he will share this animal with others. After purchasing the animal he intends others to share with him. This Qurbani will be proper.
13. At the time of purchasing a cow or camel one makes the intention that he will not share this animal with others It is now, not good for him, share that animal with others, but if he does, the Qurbani is the share-holders will be valid. Qurbani will also be valid if he is a person upon whom Qurbani is Wajib. i.e. a rich person if he is a poor person then he will have to make Qurbani for that number of shares that he has given to others. If the days of Qurbani have passed, then he must give the value of that amount of shares to the poor.
14. The animals chosen for Qurbani should be healthy, free from faults and defects.

THE QURBANI ANIMALS THAT HAVE THE FOLLOWING DEFECTS CANNOT BE SACRIFICED:

1. An animal that was born without horns or the horns had broken off from the middle, can be used for Qurbani. If the horn has broken off from the root, it cannot be used for Qurbani.
2. Those animals that are totally blind or have lost one-third or more of their eye-sight, or one-third or more of the tail is cut, are not allowed for Qurbani.
3. An animal which limps and walks on three legs and cannot put the injured (4th) leg onto the ground, or that it can put the injured leg onto the ground, but is unable to walk on it, cannot be used for Qurbani. However, if it is unable to walk on it, but can still take support from it, then Qurbani is allowed with it, even though it is limping.
4. Animals having no teeth at all cannot be used for Qurbani. If an animal has lost some teeth only, and has most of the teeth, Qurbani is permissible with it. If most of the teeth are lost, Qurbani is not proper with that animal.
5. Animals born without ears cannot be used for Qurbani. Animals with very small ears can he used for Qurbani.
6. Animals that are so thin and weak or sick that they are unable to walk the place for slaughtering, cannot be used for Qurbani.
7. If an animal sustains an injury whilst slaughtering, ea. a leg breaks or an ear is cut etc. the Qurbani of such an animal will be valid.
8. An animal was bought in a healthy and perfect state. After purchasing it, an accident occurred which rendered the animal unfit for Qurbani. In such a case, if the purchaser is not wealthy (Saahibe Nisaab), it will be permissible to offer the same animal for Qurbani. If the purchaser is Saahibe Nisaab, then it is compulsory upon him to obtain another animal in place of the injured animal.
9. If an animal bought for Qurbani gives birth (before being slaughtered), then this- newly born animal should also be slaughtered.

THE QURBANI MEAT AND SKIN OF THE A NIMAL

1. It is allowed for a person who performs Qurbani (Wajib or Natal), to either eat the flesh or to give it to whomsoever he pleases, rich or poor, Muslim or non-Muslim.
2. It is preferable that the meat be divided into three parts. One part for the home, one part for relatives and friends and one part for the poor and needy.
3. The meat or skin cannot be given to an employee or to a butcher in payment of his labor. It may be given to them as a gift.
4. The skin of the Qurbani could be kept for one's personal use or could be given to anybody else for their personal use. It could be used as a water bag, Musalla, etc.
5. The Qurbani skin cannot be given in lieu of any type of services. Thus, the skin cannot be given to an Imam or Mu'azzin in lieu of their services.
6. If the skin is sold, the amount received for it cannot be used by oneself. It Is Wajib to give it away as Sadaqah (charity) to the poor and needy.
7. It is not permissible for one to eat the meat of the following types of Qurbani:
    a. Qurbani that is made as a Kaffarah for a Jinaayat (error) committed during Haj.
    b. Qurbani performed for a deceased person due to his Wasiyyat, i.e. his instruction before his death.
    c. Qurbani performed due to a Nazar (vow) one had made.

   The meat of the above-mentioned types of Qurbani has to be distributed to the poor and needy ONLY.

8. The meat of Nafil (voluntary) Qurbani which one had made for the deceased, can be eaten by all, similar to one's own Qurbani
9. If more than one person participates in the Qurbani of an animal that has seven shares and each share-holder requests for his share of the meat, then it is necessary that the meat be distributed equally, by weight. If one person's share is more than the others, it will not be permissible as this will become interest.
10. If one person's share of meat is less than the others, but with the meat, he is given the skin or the head or legs of the animal, it will now be permissible. Great care should be taken in order to distribute the meat EQUALLY.

ZABAH (SLAUGHTER) OF THE QURBANI ANIMAL

1. It is Mustahab (preferable) that the person, to whom the Qurbani animal belongs, slaughters it personally, provided he is able to slaughter properly.
2. If the owner is unable to slaughter, it is better to delegate the Zabah (slaughter) (slaughter) to another Muslim who is acquainted with the requirements of proper Islamic Zabah (slaughter).
3. A Muslim woman, who knows how to make Zabah (slaughter), is also permitted to slaughter.
4. If the Zabah (slaughter) has been delegated, it is desirable that the person, for whom the Qurbani is being made, be present.
5. The Islamic Zabah (slaughter) requires that the throat, the external jugular veins and the wind-pipe of the animal to be swiftly and clearly severed with a very sharp knife, together with the recital of BISMILLAHI AI.LAHU AKBAR.
6. If only two of the passages and veins are cut, the Zabah (slaughter) will be incorrect. Yes, if any three of the four are cut, the Zabah will be in order.
7. It is Mustahab (preferable) to face the Qibla while slaughtering.

8. It is preferable to sharpen the knife before slaughtering in order to ease the suffering of the animal. After slaughtering, the animal should not be skinned or cut up into pieces before it turns completely cold.
9. An animal should not be slaughtered in the presence of another animal.
10. Du'aa for slaughtering: Lay the throat of the animal towards the Qibla and recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَآ أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ
وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ

(For me, I little set my firmly and truly towards Him Who created heaven and the earth, and never shall I give partners to Allah to verify my worship ad my sacrifice, my living and my dying are for Allah Lord of the world, Allah this sacrifice is from You and is for You.)

WHILE SLAUGHTERING THE ANIMAL READ:

بِسْمِ اللّٰهِ اَللّٰهُ أَكْبَرُ

("In the name of Allah, Allah is the Greatest.")

DU'A TO BE RECITED AFTER ZABAH (SACRIFICE)

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرٰهِيمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

("O Allah, accept from me (this sacrifice) like You have accepted from Your beloved Mohammed and your friend Ibrahim. Peace be upon them.")

- If these Du'as are not memorized then make intention of Qurbani and merely recite

بِسْمِ اللّٰهِ اَللّٰهُ أَكْبَرُ

BISMIILAH ALL AHU AKBAR.
The Qurbani will he correct.

THE TAKBEERAAT OF TASHRIQ

1. It is Wajib for every adult Muslim to recite the Takbeeraat of Tashriq after every Farz Salat, which is performed with Jamaat (congregation) (congregation), from the Fajr Salat on the 9th of Zil Hijjah until after the Asr Salat on the 13th Ail Hijjah (23 prayers in total).

2. The Takbeer should be recited once after each of the 23 Namaazes.
3. It should be reciting in an audible tone, not silently and not very loudly.
4. It is desirable for those who person their Salat alone (men or women) and Musaafirs (travelers), to recite these Takheeraat softly.
5. The Takheeraat to be recited are as follows:

اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ
وَاللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ

'Allahu Akhar, Allahu Akhar, Laa llaha Illallahu Wallahu Akhar Allahu Akbar wa Lillahil Hamd.'

("Allah is Great. Allah is Great. There is no Deity besides Allah and Allah is Great. Allah is Great and All praise belongs to him alone. ")

SUNNATS OF EIDUL ADHA

1. Awaken earlier than usual.
2. Brush the teeth with Miswaak.
3. Have a Ghusl (bath).
4. Be well dressed in an Islamic manner.
5. Dress in one's best clothes, not necessarily new.
6. Use Itr (perfume).
7. Perform Eid Salat at the Eidgaah.
8. Avoid eating before Eid Salat.
9. (TO to the place of Eid Namaaz (Prayer) (if it is within walking distance).
10. Recite the Takbeeraat aloud on the way to the place of Eid Namaaz (Prayer).
11. Use different routes to and from the place of Eid Salat.

اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ
وَاللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ

AQUEEQA

SACRIFICE OF AN ANIMAL FOR A NEWLY BORM CHILD AND THE REMOVAL OF THE BABY'S HAIR SACRIFICE.

MAS'ALAH No. l: When a child is born, male or female it should be given a name on the seventh day of birth. When the hair of the head of the baby is shaved a sacrifice is also offered which is called AQUEEQA. By Aqeeqa all impurities of the child are removed and the child is saved from all calamities by Allah.

MA`SAI.AH No. 2: The method performing is that for a male child, two goats or sheep and for a girl one goat or sheep is sacrificed. If an animal of seven shares (cow or

camel) is used for Aqeeqa, then two shares will be taken for a male and one for a female. The hair of the head is then shaved. Silver, equal to the weight of the shaved hair, is also given in charity. However, this is not compulsory.

MAS'ALAH No. 3: Aqeeqa is performed on the seventh day of the birth of a child. If not done on the seventh day, then, whenever it is done, it should be the seventh day, e.g. if the child was born on a Friday, then Aqueeqa should he performed on the following Thursday (the 7th day after birth). If it is not performed on this Thursday, then any other Thursday.

MAS'ALAH No. 4: That animal, which is not permissible for Qurbani, is also not permissible for Aqeeqa. Requirements for the animals of Qurbani and Aqeeqa are the same.

MAS'ALAH No. 5: It is permissible to distribute the meat of an animal of Aqeeqa raw or cooked, and can also be served to guests.

MAS'ALAH No. 6: If one does not possess sufficient money, then it is permissible for such a person to sacrifice only one goat for a male child. There is no harm if Aqeeqa is not performed provided one does not have the means for Aqeeqa.

MAS'ALAH No. 7: Before sacrificing the animal (for Aqeeqa), the following Du'aa may he recited:

اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ ابْنِيْ فُلَانٍ دَمُهَا بِدَمِهٖ وَلَحْمُهَا بِلَحْمِهٖ
وَعَظْمُهَا بِعَظْمِهٖ وَجِلْدُهَا بِجِلْدِهٖ وَشَعْرُهَا بِشَعْرِهٖ وَجُزْئُهَا بِجُزْئِهٖ
وَكُلُّهَا بِكُلِّهٖ اَللّٰهُمَّ اجْعَلْهَا فِدَاءً لِابْنِيْ مِنَ النَّارِ | بعدہ بسم اللہ اللہ اکبر کہکر ذبح کرے

Which means "O' Allah I sacrifice this animal in Thy name as a sadqa for my child in substitution blood for blood, flesh for flesh, bones for bones, skin for skin and hair for hair. O' Allah accept this sacrifice for the protection of my child from Hell.

If the Aqeeqa is for girl then in place of and mention the name of the child boy or girl at this point.

Du’aa for slaughtering: Lay the throat of the animal towards the Qibla and recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلٰوتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ
وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ

("For me, I have set my face, firmly and truly towards Him Who created the heavens and the earth. And never shall I give partners to Allah. Verify my worship and my sacrifice, my living and my dying are for Allah, Lord of the world. O Allah this sacrifice is from you and is for You.)

WHILE SLAUGHTERING THE ANIMAL READ:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

("In the name of Allah is the Greatest")

SADAQATUL FITR

ON WHOM IS SADAQATUL FITR WAAJIB:

- Sadaqatul Fitr is Wajib upon one who possesses so much that Zakat is due on him.
- A person (on whom Zakat is not due) possesses items more than his daily needs (for the purpose of trade or otherwise). The value of these items adds up to the Nisaah (amount for Zakat being Wajib). Sadaqatul Fitr will be Wajib upon such a person as well, even though a whole year may not have passed and such items.
- A person should discharge his Sadaqatul Fitr in respect of himself and all those who are dependent upon him like his wife and his minor children (who do not possess any wealth). If they do, the Sadaqatul Fitr may be given from their wealth.
- It is not Wajib to give Sadaqatul Fitr on behalf of a child born on the day of Eid (after the time of Fajr sets in).
- It is not Wajib to give Sadaqatul Fitr on behalf of one's mature children. Yes, one may give on behalf of one's insane child.
- NOTE: One upon whom Sadaqatul Fitr is Wajib must discharge this duty whether he has observed the Rozas (fasting) of Ramadan or not.
- Sadaqatul Fitr is not Wajib on one for whom it is permissible to take Zakat and Sadaqatul Fitr.

WHEN DOES SADAQATUL FITR BECOME WAAJIB?

- Sadaqatul Fitr becomes Wajib on the day of Eid as the time of Fajr Salat arrives. If one dies before the time of Fajr Salat, Sadaqatul Fitr will not be Wajib upon him. Neither should it be taken nor paid from his property.

TIME FOR DISCHARGING SADAQATUL FITR:

- It is better to give Sadaqatul Fitr before reaching the Eidgaah. However, if it is not Driven before, it may then be given after the Eid Salat.
- If one discharges this duty before the day of Eid, i.e. during Kamadhaan, the duty will be regarded as discharged and will not have to be repeated.
- If one did not give Sadaqatul Fitr on Eid day, he will not be absolved of this duty. He should thus give it can any subsequent day.

RATE (AMOUNT) OF SADAQATUL FITR:

The following could be given us Sadaqatul liter:

1. 1/2 Saa' wheat, flour, bran or raisins; or
2. one Saa' dates or barley; or
3. The equivalent elf either fine in caulk or kind.
4. One Saa' equals approximately 3.828 kg.

THE RECIPIENTS OF SADAQATUL FITR:

- The recipients of Sadaqatul Fitr are the same as that of Zakat.
- Further, the Sadaqatul Fitr of one person could be given to just one rightful recipient or could be distributed between a few recipients of Sadaqatul Fitr.
- It is also permissible that the Sadaqatul Fitr of a group of people be collectively given to just one individual (recipient of Sadaqatul Fitr).

QUESTIONS

1. Write 5 benefits of giving ZAKAAT?
a..
b..
c..
d..
e..

2. On whom is ZAKAAT FARZ?

3. Name 3 types of wealth on which ZAKAAT is FARZ?
a..
b..
c..

4. Name 3 types of wealth on which ZAKAAT is not FARZ'?
a..
b..
c..

5. In the following table fill in the number and age of animals that should he paid as ZAKAAT for sheep and goats.

Number	Age	Zakat.
40		animal
200		animal
201		animals
		animals

6. Mention 5 MASAARIF (to whom ZAKAAT can be given?

a...................................... d..

c...................................... b..

e......................................

7. Name 4 types of people to whom ZAKAAT cannot be given?

a...................................... b.....................................

c...................................... d......................................

8. Can ZAKAAT be given to the following?

a A child................................ (b) Brother.......................

(c) Madrasah (As wages).... (d) Student.....................

(e) Kafan of deceased........ (f) Non-Muslim.................

(g) Father.......................... (h) One's own Children......

Pilgrimage

PART 14

HAJ IS ONE OF THE FIVE PILLARS OF ISLAM

THE VIRTUES AND IMPORTANCE OF HAJ.

HAJ means to visit the sacred house of Allah in Makkah Mukarramah during the days of Haj, (i.e. 8, 9, 10, 11 and 12th of Zil Hijjah). This is the fifth of the religious duties of a Muslim.

1. ***Pilgrimage to the house of Allah is a bounded duty unto mankind for him, who has the means to find the way here unto, and whosoever disbelieves, then verily Allah is free and independent form the entire universe.*** (Qur'an; Surah Aale Imraan, verse 97)

Rasulullah (S.A.W.) is reported to have mentioned:

1. Verily Allah has declared Haj Farz upon you, therefore perform Haj".
2. "Hasten in performing Haj, for verily one never knows what will befall him."
3. "One who dies while on his journey for Haj, Allah will record the reward of Haj for him up to the day of Qiyamah, and one who dies while on his journey for Umrah, Allah will record the reward of Umrah for him up to the day of Qiyamah''.
4. "For an accepted Haj, there is no reward besides Janna (Paradise)."
5. "One who possesses wealth and has all the means by which he could reach the Sacred House of Allah (the Ka'bah) and yet does not perform Haj, he then may either die as a Nasraani (Christian) or a Majoos (fire worshipper)".

UPON WHOM IS HAJ FARZ (CONDITIONS)

HAJ is FARZ once in a lifetime upon every adult, male and female. The conditions that make Haj FARZ. are as follows.

1. To be a Muslim;
2. To be mentally fit (not insane);
3. To be physically fit, (not invalid or handicapped);
4. Buloogh, (to be physically matured);
5. To be a free person, (not to be a slave);
6. To have sufficient provision for one's dependents, eg. children, for the duration of one's absence as well as to possess all requirements for travel and be financially independent. If one has the means to travel and staying at
   - Makkah Mukarramah
   - Muzdalifah.
   - Mina and
   - Arafat,

   HAJ becomes FARZ even through one does NOT have the means of going to Medina Munawwarah.

7. Security of route;
8. A women must he accompanied by her husband or a Mahram. A Mahram is:
   a male member of the family whom she is NOT allowed to marry according to Islamic law.

If any of the above conditions are not found, Haj will not be FARZ

Once the above conditions are found, Haj becomes Farz. It becomes Wajib upon such a person to perform Haj during the first available Haj period. Delaying the Haj will be a sinful act.

MASAA'IL REGARDING THE MAHRAM:

1. If the Mahram is a minor or one who is so irreligious that he cannot he trusted by even his mother and sister, then it is not proper to travel with such a person.
2. When a trustworthy Mahram is found, it is not permissible for the husband to refuse permission for her to travel. If he does, she should still proceed to Haj.
3. A girl almost attaining maturity should also be accompanied by a Mahram.
4. A woman going for Haj (with a Mahram) should bear all the cost of the Mahram.
5. If no Mahram is found by a woman all her life, it will not be regarded a sin if she does not perform Haj. However, such a woman MUST mention in her will that someone be sent for Haj on her behalf on her inheritors provided it be possible to fulfill the Haj expenses from one-third of her estate.

OTHER MASAA'IL

1. A person delayed his FARZ Haj. He thereafter becomes blind or so ill that he is unable to undertake the journey. Such a person should draw up a will for Hajj Badal after his death.
2. If one has left so much wealth after his death that after discharging his liabilities, Hajj Badal can be performed from One-third of the remaining wealth, and then it is essential for the heirs of the deceased to carry out the will.
   If one-third is not sufficient to cover the expenses for Haj, then the heirs are not obliged to carry out the will.
   However, if they willingly make up the deficiency, then someone may be sent for Hajj Badal.

- N.B To use the wealth of minors, even with their consent, is not permissible.

1. If one-third of the legacy was not sufficient to carry out the will and the heirs did not agree to part with their share, and thus deceased is not sinful.
2. It is NOT proper to women in IDDAT, being widowed or divorced, to disrupt her Iddat and go for Haj.
3. While in Ihram a woman should not cover her face with a cloth. A net is used for this purpose. It should be tied on the face in a manner that it does NOT TOUCH the face.

TYPES OF HAJ

THERE ARE THREE TYPES OF HAJ:

1. QIRAAN: To perform Umrah first in the months of Haj, (Shawwal Zil Qaida and the first 8 days of Zil Hijjah) anti thereafter to perform Haj with one Ihram i.e. one will remain in the Haraam of Makkah (varying from 5 to 14.5km in various directions) in the state of Ihram

from the moment the Meeqaat is entered until the Ihram is released on the both Zil Hijjah.

2. TAMATTU: To perform Umrah during the months of Haj and release the Ihram. Thereafter to perform. Haj the same year without leaving the Meeqaat.
3. IFRAAD: To perform Haj only during the days of Haj.

The one who performs:

1. QIRAAN is called a QAARIN.
2. TAMATTU is called a MUTAMATTI'.
3. IFRAAD is called a MUFRID.

According to the Hanafi school of thought Qiraan is considered the best. Thereafter Tamattu' and lastly Ifraad.



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Proceed to appropriate Meeqaat. On entering state of Ihram recite –

لَبَّيْكَ اللّٰهُمَّ بِعُمْرَةٍ

LabbaikAllahumma bi-`umrah

Here I am O Allah, (in response to Your call) making ‘Umrah.

In fear of not completing the ‘Umrah, recite –

اللَّهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِي

Allahumma mahillee haithu habastanee

O Allah, [If I am prevented by an obstacle then indeed] my place is where You prevent me.

Standing, face the Qibla and recite –

اللَّهُمَّ هَذِهِ عُمْرَةٌ لاَ رِيَاءَ فِيْهَا وَلاَ سُمْعَة

Allahumma haadhihi umrah, laa riyaa'a feehaa wa laa sum'ah[9 C]

O Allah, there is neither showing off nor seeking repute in this ‘Umrah.

Upon entering al-Masjidul-Haraam with the right foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِك

Allahumma salli `alaa muhammadin wa sallim –Allahumma aftah lee abwaaba rahmatika

O Allah, send prayers and peace upon Muhammad, O Allah, open the doors of Your Mercy for me.

Make intention for the Tawaf. Starting at al-Hajarul-Aswad (The Black Stone)[1],<u>men only</u> - uncover right shoulder by placing Ihram underneath right arm-pit. When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad (The Black Stone)[2], and recite –

اللَّهُ أَكْبَر

Allahu Akbar (**Allah is the Greatest).**

Make seven circuit’s of Ka’bah[3] (for first three circuit’s only, <u>men only</u> - swiftly walk around the Ka’bah; Then begin fourth circuit, walking at normal pace completely around and finish until seventh circuit). No particular supplication (Du’aa) is essential during Tawaf. During each circuit, whilst between ar-Ruknul-Yamaanee (The Yemeni Corner)[4] and The Black Stone, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

Cover right shoulder, and then go behind Station of Ibrahim and recite



وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى

Wattakhidhoo min-maqaami ibraaheema musalla[9 H]

And take the station of Ibrahim as a place of prayer.

Behind Station of Ibrahim - if possible, otherwise anywhere within al-Masjidul-Haraam: Pray two rakaah naafilah (voluntary); in first rakha recite Surah al-Kaafiroon and in second rakha, Surah al-Ikhlaas. Then drink Zam-Zam water, and then pour some water over head. Return to al-Hajarul-Aswad and make a sign with your right hand towards it for the last time[2], and recite –

اللّٰهُ أَكْبَر

Allahu Akbar (**Allah is the Greatest).**

Begin Sa'ee at as-Safa. The Sa'ee Area is approximately 1/2 km (= 0.31 mile) each round. The total 7 rounds is less than 3.5 km (= 2.17 miles).

At the feet of Safa recite:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْراً فَإِنَّ اللَّهَ شَاكِرٌ عَلِيْم

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi`tamara falaa junaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innAllaha shaakirun 'aleemun[9 I]

Verily! As-Safa and al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the Tawaf between them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

Each time upon as-Safa and al-Marwah facing Ka'bah, recite –

اَللّٰهُ أَكْبَر، اَللّٰهُ أَكْبَر، اَللّٰهُ أَكْبَر

لاَ إِلَـهَ إِلاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيْكَ لَه، لَهُ الْمُلْكُ وَ لَـهُ الْحَمْدُ يُحْيِي وَ يُمِيْتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْر؛

لاَ إِلَـهَ إِلاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيْكَ لَه، أَنْجَزَ وَعْدَهُ

وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الأَحْزَابَ وَ حْدَه

Allahu Akbar Allahu Akbar Allahu Akbar - laa illaaha illallahu wahdau laa shareekalah - lahul mulku wa lahul hamdu - yuhyee wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illallahu wahdahu laa shareekalah - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu [9 J]

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise. He alone gives life and causes death, He is Omnipotent over all things. There is none truly worthy of worship except Allah alone, without partner. He has fulfilled His promise, and helped His slave, and He alone has defeated the confederates.

- 3 times, making Du'aa after 1st and 2nd recitation only.

Between the walk from as-Safa to al-Marwah and al-Marwah to as-Safa, It is permissible to recite –

رَبِّ اغْفِرْ وَارْحَم، إِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَم

Rabbighfir warham innaka antal a'azzul akram [9 K]

O Lord forgive me and have mercy, Verily You are the Mightiest and Noblest.

Complete walk from as-Safa to al-Marwah (one circuit), then al-Marwah to as-Safa (second circuit) and continue for seven circuits, finishing at al-Marwah. Upon encountering green lights, <u>men only</u> - run from one light to other light.

Upon leaving al-Masjidul-Haraam with the left foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Allahumma salli 'ala muhammadin wa sallim – Allahumma innee 'as'aluka min fadhlika [9 L]

O Allah, send prayers and peace upon Muhammad, O Allah, verily I ask You from Your Favour.

Men: shaving head is preferable, or cut hair equally from all over head;

Women: cut one-third finger length of hair. Remove Ihram, as all restrictions are now lifted - and wait morning of 8th of Dhul-Hijjah.

8th day of Dhul-Hijjah (Yawmut-Tarwiyah)

Between the time period of after Fajr until before Zuhr: Calmly proceed to Mina

Wearing The Ihram

Enter state of Ihram [5]; Make intention for Hajj, reciting -

لَبَّيْكَ اللَّهُمَّ بِحَجّ

LabbaikAllahumma bi -hajjah

Here I am O Allah, (in response to Your call) making Hajj.

In fear of not completing the Hajj, recite –

اللَّهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِي

Allahumma mahillee haithu habastanee[9]

Standing, face the Qibla and recite –

اللَّهُمَّ هَذِهِ حَجَّةٌ لاَ رِيَاءَ فِيْهَا وَلاَ سُمْعَة

Allahumma haadhihi hajjah, laa riyaa'a feehaa wa laa sum'ah

O Allah, there is no showing off or seeking repute in this Hajj

Then loudly recite the Talbiyah -

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

“Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni‘mata laka walmulk La sharika lak” [9 D]

Stay in Mina

Pray Zuhr, ‘Asr, Maghreb & ‘Ishaa in shortened form (Qasr) but not combined [6].

9th day of Dhul-Hijjah (Yawmu ‘Arafat)

Stay in ‘Arafat

Pray Fajr in Mina, then, after sunrise, calmly proceed to ‘Arafat. It is permissible to continue to recite the Talbiyah -

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

“Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk,

Innal hamda wanni‘mata laka walmulk La sharika lak” [9 D]

and also proclaim the Greatness of Allah by reciting -

اللَّهُ أَكْبَر

Allahu Akbar (**Allah is the Greatest).**

Stopover at Namirah [7] and remain there until after Zawaal (sun at highest point - no shadow) and listen to the Khutbah. At the time of Zahra, pray Zahra and ‘Asr (in shortened form and combined), after one Azan and two Iqaamah’s. Do not pray anything between these two prayers, if in Namirah. Nor pray anything after ‘Asr. Then calmly proceed to ‘Arafat, remaining there until sunset. Stand upon the rocks at the bottom of the Mount of Mercy (Jabalur-Rahmah); if not, then all of ‘Arafat is a standing place. Facing the Qibla, with raised hands, supplicate and also recite the Talbiyah –

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

"Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk,

Innal hamda wanni'mata laka walmulk La sharika lak" [9 D]

It is encouraged to frequently recite the following –

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَه، لَهُ الْمُلْك،

وَ لَهُ الْحَمْد، وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْر

Laa ilaha illAllahu wahdahu laa shareeka lahu lahul mulk wa lahul hamdu wa huwa 'alaa kulli shay'in qadeer [9 M]

There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise, and He is Omnipotent over all things.

- this is the best supplication to recite on this great day.
- After sunset, calmly proceed to Muzdalifah.

Stay in Muzdalifah

Pray Maghreb and combine it with 'Ishaa in shortened form [6], after one Azan and two Iqaamah's. Do not pray anything between these two prayers, nor pray anything after the Witr. Go to sleep until Fajr.

10th day of Dhul-Hijjah (Yawmun-Nahr)

Pray Fajr at its earliest time. Calmly proceed to al-Mash'arul-Haraam, ascend upon it. If not possible, then all of Muzdalifah is a standing place.

Facing Qibla, praise Allah by reciting –

الْحَمْدُ لِلَّه

Alhamdu lillahi (All Praise is for Allah).

and proclaim the Greatness of Allah by reciting –

اللَّهُ أَكْبَر

Allahu Akbar **(Allah is the Greatest).**

then proclaim the Oneness of Allah by reciting –

لاَ إِلَهَ إِلاَّ اللَّه

Laa ilaha illAllahu

(There is none truly worthy of worship except Allah).

- and finally, supplicate until the visibility of the yellow glow of the sun - <u>before</u> sunrise. <u>Before</u> sunrise, calmly proceed to Mina [10], reciting the Talbiyah –

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

"Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak" [9 D]

Stoning The Pillars  ❸

In Muzdalifah, pick up stones. [11] Between the times periods of <u>after</u> sunrise until the night, calmly proceed to Jamaratul-'Aqabah al-Kubraa❸ for stoning. Facing Jamarah, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَر

Allahu Akbar

Allah is the Greatest. (after each throw).

Performing The Sacrifice 

If al-Hadee sacrificial ticket has been purchased, this is a permissible alternative, otherwise, calmly proceed to slaughter house in Mina for sacrifice, or any other appropriate place. Upon slaughtering, recite –

بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَر

اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ لَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي

Bismillaahi WAllahu Akbar Al-Laahumma Inna Hadha Minka Wa Laka Al Lahumma Taqabbal Minnee

In the name of Allah, and Allah is the Greatest. O Allah, it is from You and belongs to You. O Allah, accept this from me.

Shave Head ✂

After the sacrifice, Men: shaving head is preferable, or cut hair equally from all over head; Women: cut one-third finger length of hair. Remove Ihram, as all restrictions are now lifted except marital relations. Calmly proceed to Makkah to perform Tawaaful-Ifaadhah.



Tawaaful-Ifaadhah (Tawaaful-Ziyaarat) [8]

Upon entering al-Masjidul-Haraam with the right foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِك

Allahumma salli `alaa muhammadin wa sallim – Allahumma aftah lee abwaaba rahmatika [9 F]

No Ihram required. Start at al-Hajarul-Aswad (Black Stone)[1]. When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad [2], and recite

اللَّهُ أَكْبَر

Allahu Akbar (Allah is the Greatest).

Walking at normal pace, make seven circuits of Ka'bah [3]. During each circuit, whilst between Yemeni Corner [4] (ar-Ruknul-Yamaanee) [4] and the Black Stone (al-Hajarul-Aswad), recite –

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

Then go behind Station of Ibrahim and recite –

وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى



Wattakhidhoo min-maqaami ibraaheema musalla [9 H]

Behind Station of Ibrahim - if possible, otherwise anywhere within al-Masjidul-Haraam: Pray two rakaah naafilah; In first rakaah recite Soorah al-Kaafiroon and in second rakaah, Soorah al-Ikhlaas. Then drink Zam-Zam water, and then pour some water over head. Return to al-Hajarul-Aswad (The Black Stone) and make a sign with your right hand towards it for the last time [2], and recite –

اللَّهُ أَكْبَر

Allahu Akbar **(Allah is the Greatest).**

Begin Sa'ee at as-Safa. At foot of as-Safa recite –

{إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللَّهِ فَمَنْ

حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ

بِهِمَا وَمَنْ تَطَوَّعَ خَيْراً فَإِنَّ اللَّهَ شَاكِرٌ عَلِيْم}

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi`tamara falaa junaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innAllaha shaakirun 'aleemun[9 I]

Each time upon as-Safa and al-Marwah facing Ka'bah, recite –

اَللَّهُ أَكْبَر، اَللَّهُ أَكْبَر، اَللَّهُ أَكْبَر

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَه، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيْتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْر؛

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَه، أَنْجَزَ وَعْدَهُ

وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الأَحْزَابَ وَ حْدَه

Allahu Akbar Allahu Akbar Allahu Akbar - laa illaaha illallahu wahdahu laa shareekalah - lahul mulku wa lahul hamdu - yuhyee wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illallahu wahdahu laa shareekalah - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu[9 J]

- Three times, making Du'aa after first and second recitation only.

Between the walk from as-Safa to al-Marwah and al-Marwah to as-Safa, it is permissible to recite –

رَبِّ اغْفِرْ وَارْحَم، إِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَم

Rabbighfir warham innaka antal a'azzul akram[9 K]

Complete walk from as-Safa to al-Marwah (one circuit), then al-Marwah to as-Safa (second circuit) and continue for seven circuits, finishing at al-Marwah. Upon encountering green lights, men only - run from one light to other light. Upon the completion of the Sa'ee, all restrictions are now lifted including marital relations.

Upon leaving al-Masjidul-Haraam with the left foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Allahumma salli 'ala muhammadin wa sallim –

Allahumma innee 'as'aluka min fadhlika[9 L]

O Allah, send prayers and peace upon Muhammad, O Allah, verily I ask You from Your Favour.

11th and 12th days of Dhul-Hijjah (Ayyaamut-Tashreeq)

Stay in Mina For Stoning ❸❷❶

From the time period between <u>after</u> Zawaal (sun at highest point - no shadow) until the night, stone all the three Jamarahs, 21 required per day[11], ❸❷❶

Facing first Jamarah, as-Sughraa (smallest), with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَر

Allahu Akbar **Allah is the Greatest.** (after each throw).

· After stoning first Jamarah❶, face Qibla (with first Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to 2nd (middle one) Jamarah❷ Facing second Jamarah, al-Wustaa , with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

·

اللَّهُ أَكْبَر

Allahu Akbar **Allah is the Greatest. .** (after each throw).

After stoning second Jamarah, face Qibla (with second Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to third Jamarah❸. Facing third Jamarah, al-'Aqabah al-Kubraa, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَر

Allahu Akbar **Allah is the Greatest.** (after each throw).

After stoning final Jamarah, move onwards without supplicating. After final stoning on 12th day [12], calmly exit Mina and proceed to Makkah. Before final departure from Makkah, perform Tawaaful-Wadaa’ (Farewell Tawaf) as your last act.



Tawaaful-Wadaa (Farewell) [8]

Upon entering al-Masjidul-Haraam with the right foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِك

Allahumma salli `ala muhammadin wa sallim – Allahumma aftah lee abwaaba rahmatika[9 F]

O Allah, send prayers and peace upon Muhammad, O Allah, open the doors of Your Mercy for me.

No Ihram required. Start at The Black Stone[1].When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad (The Black Stone)[2], and recite –

اللَّهُ أَكْبَر

Allahu Akbar **(Allah is the Greatest).**

Walking at normal pace, make seven circuits of Ka’bah[3]. During each circuit, whilst between ar-Ruknul-Yamaanee[4] and al-Hajarul-Aswad, recite –

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

Then go behind Station of Ibrahim and recite –

وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى



Wattakhidhoo min-maqaami ibraaheema musalla

And take the station of Ibrahim as a place of prayer.

Behind Station of Ibrahim - if possible, otherwise anywhere within al-Masjidul-Haraam: Pray two rakaah naafilah.Upon completion of Tawaaful-Wadaa', you are free to depart to your home. There is nothing further required of you from the rituals of Hajj. Upon leaving al-Masjidul-Haraam with the left foot, recite –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Allahumma salli 'alla muhammadin wa sallim –

Allahumma innee 'as'aluka min fadhlika[9 L]

Footnotes

[1] If possible, cling to area between the corner of al-Hajarul-Aswad (The Black Stone) and the door, placing the chest, face and forearms upon this area.

[2] If possible, touch The Black Stone with the right hand and also kiss it, then prostrate on it - this is best; if not, then touch it with the right hand then kiss the right hand; if not, simply make a sign towards it with the right hand.

[3] There is no specific Du'aa during the walk around the Ka'bah, apart from what has been mentioned for between The Yemeni Corner to The Black Stone. You can therefore recite the Quran or any Du'aa as you please.

[4] If possible, touch Ar-Ruknul-Yamaanee (Yemeni Corner) each time (but do not kiss it) - this is best; if not, then do not make any sign towards it.

[5] From wherever you are residing - hotel, house, etc.

[6] Pray two Fardh each for Zahra, 'Asr and 'Ishaa. Maghreb is <u>not</u> shortened, and remains three Fardh. 'Ishaa to be followed by Witr.

[7] A place close to ‘Arafat - there is now a Masjid there. If this is not possible, it is permissible to proceed to ‘Arafat.

[8] It is also possible to make Tawaaful Ziyarrat if it was not made on the 10th . *Women should allow extra days for Tawaf in Makkah in case of menses.

[9] For an English translation, see corresponding letter (A - M) .

[10] Should you pass through valley of Muhassar, then hurry through it.

[11] You can also pick the pebbles in Mina. You will need only 7 pebbles on the 10th, and 42 afterwards (49 total). You will need 21 extra pebbles if you are staying for the 13th of Dhul-Hijjah (63 total).They must not be bigger than a chick-pea. (approximately 1cm across = 0.39 inches).

[12] It is permissible to perform Tawaaful-Wadaa’ on 12th day of Dhul-Hijjah (as long as you leave Mina before sunset), thus missing the recommended (but not compulsory) day of stoning.

Once the Intentions is made to discharge the obligation of Haj. It is Farz to study the Masaaill of Haj (preferably under the guidance of an Aalim). For this purpose one may refer to **www.islamicbulletin.com click on enter here and then Hajj You have a choice of Arabic, English, French, German, Indonesian, Italian, Spanish, Turkish, and Urdu**

Or to : HAJ-UMRAH-ZIYAARAH by Mufti Abdullah bin Abdurahman Ebrahim. obtainable from Hml Publications. Box 25051. Ferreirasdorp. Transvall. South Africa.

It is Sunna Muakkadah to perform Umrah once in a lifetime. Umrah could be performed practically throughout the year. However, an Umrah during Ramadan is superior to the Umrah performed on other days. Rasulullah (S.A.W.) has mentioned: "An Umrah performed during Ramadan is equal (in reward) to performing Haj with me."

THE FARAA'IDH AND WAAJIBAAT OF UMRAH:

There are two Farz in Umrah:

1. To wear the Ihram.
2. To complete at least four circuits of Tawaf.

THERE ARE THREE WAAJIBAATS IN UMRAH:

1. Completion of all seven circuits of Tawaf.
2. Saiee between Safa and Marwah.
3. Shaving of the hair or trimming it (equally) on all sides.

THE PROCEDURE OF UMRAH (in brief):

1. Put on the Ihram before entering the Meeqaat (boundary).
2. Perform two Rak'aats Sunnatul Ihram.

3. Say the Niyyah and Talbiyah.
4. Proceed to Makkah Mukarramah, en route recite the Talbiyah constantly.
5. Perform a Tawauf with Idtibaa and Ramal.
6. Perform two Rakaats Wajib Salat (after the Tawaf) behind MAQAAME IBRAHIM.
7. Proceed to the Multazam and Zam Zam well.
8. Perform Sa'ee between Saga and Marwah
9. Shave or trim the hair of the head

DETAILED LESSON ON UMRAH :

1. **IHRAAM:** It is incumbent upon all persons livings beyond the Meeqaat (boundary) to put on the Ihram If they intend going to Makkah Mukarramah. A woman not in the state of performing Salat is not excused from this.

   It is Sunnat to have a bath before putting on the ihram. If this is not possible, Wudhu will suffice. If is Mustahab to pair the nails, trim the hair and remove all unwanted hair before the bath.

- The Ihram for men consists of two pieces of cloth: one for the lower portion of the body (waist up to above the ankles) and the other for the upper portion of the body The head and face should he left uncovered. No other garments should he worn. The footwear should be such that the (centre bones) of the upper part of the feet (the area of the shoe-lace) must he left uncovered.
- Women will put on their normal clothes However, their heads must be fully covered Their faces and hands (up to the wrists) COULD be exposed It becomes WAAJIB to cover their faces if they fear Fitnah. This should he done in such a manner that the covering does NOT touch the face.

2. TWO RAK'AATS SUNNAT OF IHRAAM:

After putting on the Ihram, perform 2 Rak'aah Sunnatul Ihram with the headgear (A woman not in the state of performing Salat, will not perform this Salat)

- She will perform Ghusl,
- Put on her clothes (which will serve as her lhraam).
- Make the Niyyah and recite the Talbiyah.
- After entering Makkah Mukarramah she will take a bath when Salat becomes Farz on her, wear her clothes (which will serve as her Ihram) and perform the Umrah.

3. NIYYAH AND TALBIYAH:

After having performed the two Raka’ats Sunnah of Ihram, remove the headgear (men only) and say the Niyyah and Talbiyah which are Wajib. Without this the Ihram will not be accepted.

If one goes beyond the Meeqaat without the Niyyah (with Ihram), Dum will have to be given. When in Ihram repeat the Talbiyah as often as possible. It is Mustahab to repeat it thrice whenever recited.

After the Niyyah and Talbiyah one becomes a Muhrim (one whose Ihram is valid).

The Talbiyah is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk,

Innal hamda wanni'mata laka walmulk La sharika lak

Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all the Praise, Grace and Sovereignty belong to You. You have no partner.

When in IHRAAM, abstain from the following:

a. Quarelling and using vulgar languages.
b. Clipping the nails.
c. Hunting of wildlife, chasing game or aiding a hunter in any way.
d. Killing lice, indicating it to others and removing it from the body or hair.
e. To use perfume, scent and every other thing that has a fragrance, e.g. fragrant soap, etc.
f. To trim, shave or clip the hair off the body.
g. Intercourse and everything relating or leading to it.
h. The males must not wear sewn garments, underwear, gloves or socks. Their heads and faces must NOT be covered at any time.
i. To comb or groom the hair.
j. It is Makrooh to wash one's head and beard with soap. It is also Makrooh to remove dirt from one's body by using soap or any other cleaning agent.

The following things are permitted for a MUHRIM:

a. To make a bath, be it Wajib or to cool one's body.
b. Killing of wild dogs, crows, scorpions, flies, bugs, mosquitoes, cockroaches and wild animals that are harmful.
c. To use a Miswaak.
d. To slaughter cattle, poultry, sheep and goats.
e. To rub the body gently, taking note that no hair falls off the body.
f. To use odorless Surma (Kohl, kajal and surma are eye cosmetics imported from Asia, Africa and the Middle East).

4. ENTRY INTO MAKKAH MUKARRAMAH:

On reaching Makkah Mukarramah one should find accommodation and settle first. Thereafter it is Mustahab (preferable) to perform Ghusl. It this is not possible, Wudhu will suffice. Do not use soap or shave when bathing.

Thereafter enter the Musjidul Haraam, preferably through Babus Salaam.

It should be remembered that a woman, not in the state of performing Salat, should NOT enter the Masjid.

Enter with the right foot, with utmost humbleness and respect and recite:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ، وَسَهِّلْ لِيْ اَبْوَابَ رِزْقِكَ

(O Allah, open for us the doors of Your mercies, and make easy for us the means of livelihood)

The Niyyah for I'tikaaf should also be made

نَوَيْتُ الْاِعْتِكَافَ لِلّٰهِ عَزَّ وَ جَلَّ مَادُمْتُ فِي الْمَسْجِدِ

I intend making I'tikaaf for Allah till I remain in the Masjid

and the Talbiyah be recited constantly.

لَبَّيْكَ اللّٰهُمَّ لَبَّيْك، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك،

إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لاَ شَرِيْكَ لَك

Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak

Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all the Praise, Grace and Sovereignty belong to You. You have no partner

(Here I am at YOUR service O Allah, I am present, I am present, You' have no partner, I am present, All praise and graciousness as well as the entire universe is Yours, You have no partner).

- Thereafter one should engage himself in making Du’aa (supplication) for this is a place where Du'aas is accepted.
- If a Farz, Wajib or Sunnah Mu'akkadah ~Salat has still to be performed, then this should be completed before commencing the Tawaf.

5. IDTIBAA:

Before commencing the Tawaf, make Idtibaa, i.e. the covering of the body in a manner that the left shoulder, left arm and back are covered and the right arm entirely exposed.

Discontinue with the Idtibaa after the Tawaf has been completed.

The two Raka’ats Wajib Salat should NOT be performed with the arm exposed (i.e. with Idtibaa).

6. THE TAWAAF:

After Idtibaa face the Ka’bah in a manner that the entire Hajar Aswad remains on your right and the left shoulder towards Rukne Yamani.

- Stand as close as possible to the Hajar Aswad.
- Now say the Niyyah, which is Wajib

THE NIYYAH IS AS FOLLOWS:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ طَوَافَ بَیْتِكَ الْحَرَامِ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ
مِنِّیْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ تَعَالٰی عَزَّ وَجَلَّ

(O Allah, I intend performing Tawaf around Your sacred house, seven circuits for Allah, who is Mighty and Dignified, hence render it easy for me and accept from me.)

Move sideways to your right, towards the Hajar Aswad (with the face and chest towards the Ka’bah until in line with (squarely opposite) the Hajar Aswarm. This is Mustahab. It this is difficult, say the Niyyah while standing in the line with the Hajar Aswad (diametrically opposite).

- When squarely opposite the Hajar Aswad, raise both the hands to the ears (as one does when beginning Salat). Say while raising the hands.

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

- After lowering the hands, make Istilaam of the Hajar Aswad. A Mu'tamir (one performing Umrah) will discontinue with the Talbiyah after the first Istillaam.

7. ISTILAAM:

Istilaam is to place both hands on the Hajar Aswad and to kiss it gently thrice, between the two palms. (Be careful not to harass, punch or hurt anyone in the process.) Hands should not be placed on the silver ring when kissing the Hajar Aswad.

- If Istilaam is not possible, merely place the hands on the Hajar Aswad. If this is also not possible, then one should stand diametrically opposite the Hajar Aswad and stretch both the hands, with the palms facing the Hajar Aswad, (as if one were placing them on it). Thereafter kiss the hands and commence the Tawaf.

  If this is also not possible, then merely say the Takbeer when raising the hands to the ears and commence the Tawaf.

- It is Punnet to make Istilaam of the Hajar Aswad In all seven circuit, Istilaam is Sunnats Mu'akkadah (emphasised Sunnah).

8. RAMAL:

In the first three circuits of Tawaal it is Sunnat to make Ramal (for men only).

- Ramal means to walk hastily, take shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders simultaneously.
- One should walk normally in the four remaining circuits.
- Commence the Tawaf by moving towards the door of the Ka'ba (counter-clockwise). Move around the Ka'ba and the Hateem. It is Mustahab to place the right palm or both the palm or both the palms on the Rukne Yamaanee during every round.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

Besides these, any other Du'aa could be recited. Making Zikr and reciting the Holy Qur'an are also permissible. (Women should not raise their voices whilst making Du'aa.)

9 TWO RAK'AATS WAAJIB SALAAH AFTER TAWAAF:

After completing the Tawaf, perform two Raka'ats Wajib Salat, behind Maqame Ibrahim. If this is difficult, one may perform it at any other place (in the Masjid Haraam), preferably close to the Ka'bah

- These two Raka'ats should not he performed during the forbidden and Makrooh times, (i.e. at sunrise, Zawaal, sunset or after Asr Salat). For a Tawaf performed after Asr, the two Wajib Raka'ats will be performed immediately after the three Farz of the Maghreb Salat, and not after the Sunnah of the Maghreb Salat.
- It is Mustahab to recite Surah Kafiroon in the first Rak'ah and Sarah Ikhlaas in the second Rak'ah.
- Remember: The two Raka'ats Wajib have to be performed for every complete Tawaf, (i.e. seven circuits).

10. PROCEED TO THE MULTAZAM AND ZAM ZAM WELL:

One should now proceed to the Mullazan, (the area between the elevated door (of the Ka'ba) and the Hajar Aswad). Embrace this place by stretching both the hands above the head and clinging to the wall of the Ka'ba. One should make abundant Du'a as this is also a place for acceptance of Du'as. Shed as many tears as possible and make Du'aa most humbly and sincerely.

It should he remembered that, in the process, one should avoid disturbing, hurting or pushing anyone.



- After the Du'aa one should go to the well of Zam-Zam and drink as much water as is possible When drinking Zam-Zam: stand the Holy Kaba. recite Bismillah and drink with the right hand, make a lot of Du’aa at the well and also after drinking Zam Zam.

Part 15

Visiting the Grave of Prophet

Sallallahu alayhi wasallam **(Peace and Blessing be on him)**

VISIT TO MADINA MUNAWWARA

The Prophet (PBUH) has said:

“One prayer in my mosque is better than one thousand prayers in any other mosque excepting Al-Masjid Al-Haraam.” (Bukhari)

VIRTUES OF MADINAH

“Whoever visits my resting place, my intercession becomes obligatory for him.”

Daraqutni

“Whoever visits me and has no other motive, has a right over me that I intercede on his behalf.”

at-Tabarani

“Whoever visits me after my death is like he who had visited me during my life.”

at-Tabarani, Daraqutni

“The person who performs Hajj and visits my grave is like he who had visited me during my lifetime.”

al-Bayhaqi

“Whoever undertakes a journey specifically to visit me, will be my neighbor on the Day of Judgment.”

al-Bayhaqi

“Whoever performs Hajj in Makkah, then comes to Medina with the sole aim of visiting me in my Masjid, shall be given (the rewards of) two accepted Hajj.”

ad-Daylami

BEFORE ENTERING MADINAH

While travelling to Medina, one should read Scalawag and make as much Du’aa’ as possible.
One should take care that one does not neglect any Sunnah or even Mustahab act. Even though such actions are understood to be of comparative insignificance whilst on travels, they should be adopted with added zeal, as one is going to the place where the one who loved these actions, for himself and for his followers, rests (P.B.U.H.).
One should be full of zeal and enthusiasm. If this is not the case then one should read of the sacrifices of the Prophet (P.B.U.H.) for his Umrah and for the things that have been promised to us if we love and follow him. One should also increase the salutations that one sends upon him to try and achieve this effect.

IN MADINAH

Upon entry into the blessed city of Medina, one should quickly attend to necessary arrangements, get freshened up (perform Ghusl) and try to reach the Masjid without delay.

Thereafter one should wear one's best Islamic clothes. Men should also apply `Itr (perfume). If possible one should at this point donate something in charity. In short one should try to adopt as many Sunan one can before proceeding. One should intend to continue to adopt these Sunan even after departure.

WHILST IN MADINAH

One should spend as much time as possible in the Masjid. And when there, one should perform I`tikaf. Nafl I`tikaf can be of any duration.
Remain busy in worship as good deeds in Madinah are equal to 1,000 good deeds elsewhere.

al-Bukhari and Muslim

Perform all Salah with congregation at the Masjid an-Nabawi. As the reward for Salah with congregation is 25/27 times greater than Salah offered individually.
Nafl Salah should in general be performed as much as possible in the Rawdah. The best times to go are away from Salah times as there are considerably less people then.
Besides compulsory duties and necessities, the most virtuous act whilst performing Ziyarah is the continuous recitation of Salawat and Salam. As often as possible recite Salam at the Prophet's grave. If Salam is not possible by the Sacred Chamber then it can be said from anywhere within the Masjid. Even if one passes the grave from the outside, convey Salam before continuing.
Recite Salawat abundantly with complete sincerity and true adoration. Also be sure to perform as many Sunan as possible.
One should avoid all prohibited and undesirable deeds and items. And one should endeavor to do as many good deeds as possible.
Respect and honour all of Madinah's citizens. Treat them kindly. Even if they may not be willing to return the favour, one should bear it with patience. Avoid quarrelling and dispute.
Smile in the face of difficulty and hardship. Allow the thought of earning Allah's and His Prophet's pleasure stop one's complaints.
If one buys anything in Madinah, buy with the intention of assisting the traders in their livelihood. Such an intention will reap additional virtue, as long as what is to be brought is appropriate according to Islam.
In Ramadan the Masjid-un-Nabawi is open at night. Some of these doors are open and it is possible to get to the Rawdah and perform `Ibadah with ease, for as long as one desires (even the whole night long if one wishes). The door facing Shari' (road) `Abdul `Aziz is one that is generally open in Ramadan.
Throughout the year, the Masjid is usually closed at night. It does however, open early (approximately 3 A.M.). At this time one can enter the Masjid and perform one's `Ibadah with ease. The doors which they open first, vary. One may be able to find out which one will open first from the guards, by asking them politely.

BEFORE LEAVING MADINAH

Try to perform one's final two rak`ahs in the Rawdah. Thereafter offer one's farewell Salam to the Prophet (P.B.U.H.). Thereafter engage in du`a'. One should also spend time reflecting on one's actions when returning home. This is so that if one can remember any wrong or inappropriate action one can repent to Allah over it. As one is still a traveller until one returns home, and that the traveller's supplications are accepted, one should supplicate for one's own forgiveness and also for the forgiveness for the Ummah in general over and over again.

The Prophet's (P.B.U.H.) Masjid

WHEN ENTERING MASJID-UN-NABAWI

If possible enter from Bab al-Jibril with the right foot with the intention of Nafl I`tikaf and recite:

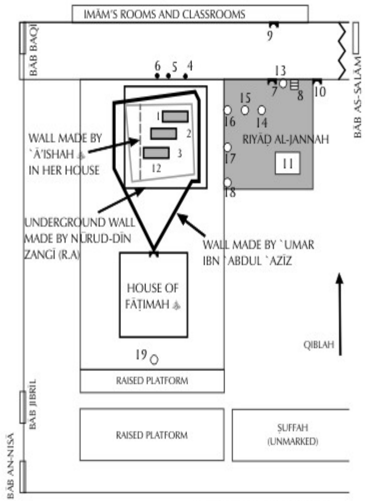
بِسْمِ اللهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ اَللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ
وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

BISMILLĀH, ALLĀHUMMA ṢALLI `ALĀ MUḤAMMAD, ALLĀHUM-MAGHFIR LĪ DHUNŪBĪ WAF-TAḤLĪ 'ABWĀBA RAḤMATIK.

In the name of Allah.
O Allah! Send Your salutation upon Muhammad.
O Allah! Forgive my sins, and open for me the doors of Your mercy.

Abu Dawud

The Prophet's Masjid



KEY

1. GRAVE OF NABĪ
2. GRAVE OF ABŪ BAKR
3. GRAVE OF `UMAR
4. MARKER TO NABĪ'S FACE
5. MARKER TO ABŪ BAKR'S FACE
6. MARKER TO `UMAR'S FACE
7. MIḤRĀB AND MUṢALLAH OF NABĪ
8. MARKER TO MIMBAR OF NABĪ
9. PRESENT MIḤRĀB
10. MIḤRĀB OF SULAYMĀN
11. RAISED PLATFORM FOR ADHĀN
12. HOUSE OF `Ā'ISHAH
13. ḤANNĀNAH
14. `Ā'ISHAH
15. ABŪ LUBĀBAH
16. ṢARĪR
17. `ALĪ
18. WUFŪD
19. JIBRĪL (TAHAJJUD IS NEAR THIS)

Perform two rak`ahs Salah upon entry into the masjid.
Women may not be able to gain entry to the Rawdah straight away. They should go into the women's section at the rear of the masjid and perform these acts there.
Women will be allowed to present themselves at the resting place of the Prophet (P.B.U.H.) at certain times. They should walk acknowledging the sacredness of the place, and get to whatever place is available and send salutations upon the Prophet (P.B.U.H.) and his Companions. Once there, they too can perform the various acts of the Masjid.
When inside the Masjid, while one will be overwhelmed by the magnificence of the place, one's attention and focus should remain on one's `Ibadah, as one is not there to sightsee.
Do not prostrate or even bend down (in ruku`) before the grave of the Prophet (P.B.U.H.). Do not face the grave from any direction for the sake of making Salah with the intention that the grave is there. To do so is not in accordance with the teachings or liking of the Prophet (P.B.U.H.). One should remember that they are there out of love for the Prophet (P.B.U.H.), not for objects which were not around at the time of the Prophet (P.B.U.H.).

Rawdah (Garden of Paradise)

RAWDAH

The original size was approximately 22 meters in length and 15 meters in width. Thereafter a section was included in the chamber of the Prophet (P.B.U.H.).
The Rawdah is presently covered by a green carpet and has white pillars. This distinguishes it from its surroundings.
The Prophet (P.B.U.H.) has said, “What is between my house and my Mimbar (pulpit) is a garden from amongst the gardens of paradise.”

al-Bukhari

It is due to this and our belief that a person who gains entry into heaven will never be taken out of it (to be sentenced to punishment), that scholars have said that one should include in one’s du`a’ the meaning, that the Prophet (P.B.U.H.) does not lie and Allah’s promise to the people who gain entry to heaven is also true. Thus may Allah allow us to be included amongst those fortunate souls who gain entry to heaven without reckoning.
Our beliefs also tell us that those who are in heaven have all their wishes granted by Allah. It is thus like a promise from the Prophet (P.B.U.H.) that those who are in the Rawdah will certainly have their prayers answered.
One should take note that the Messenger of Allah (P.B.U.H.) has mentioned in numerous traditions reasons for people’s prayers going unanswered. It is imperative that one abstains from such deeds and behaviour.

The Chamber of the Prophet (P.B.U.H.)

THE CHAMBER OF THE PROPHET (P.B.U.H.)
(The Prophet's (P.B.U.H.) resting place)

One should now understand that one is in the presence of the Prophet (P.B.U.H.), and that Allah has enabled him to listen to what is being said to him.
There are three gold wire-mesh enclosures, with round holes in all of them. There are three round holes in the middle enclosure, and only two in the others.
In the middle enclosure the first hole (which is the largest of all) is directly in line with face of Rasulullah (P.B.U.H.). Moving slightly to the right is he second hole (of the middle enclosure) which is in line with the face of Abu Bakr (R.A.). Likewise, a third hole in this same enclosure is aligned to the face of `Umar (R.A.).
Note: It is not worth trying to look through the holes as there is nothing that can be seen apart from a barrier.
One should stand a few yards away from the enclosure facing the chamber (this will be with one’s back towards Qiblah). One must not be inattentive here nor allow one’s thoughts to wander. Do not stand too close to the chamber (you’ll be stopped by the guard and humiliated for something not necessary).
It is not compulsory to convey Salam with specific words. One may recite any such words that convey respect and honour. Avoid reciting large passages without understanding and feeling.

In front of Rasulullah (P.B.U.H.) recite:
1. Shahadah

أَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

ASH-HADU ‘AL-LĀ ‘ILĀHA ‘ILLAL-LĀHU
WA ‘ASH-HADU ‘ANNA MUḤAMMADAR-RASŪLUL-LĀH.

I testify that there is none worthy of worship besides Allah
and I testify that Muhammad is Allah’s Messenger.

2. Salam

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA ‘AYYUHAN-NABIYYU WA
RAḤMATUL-LĀHI WA BARAKĀTUH.

Peace be upon you, O Messenger;
and Allah’s mercy and blessings.

3. Du`a’: to Allah through the medium of the Prophet i.e. that Allah forgives you because this was the wish of the Prophet that all his followers are granted forgiveness and proximity to Allah.

Abu Dawud

4. At this point one may convey the Salam of others.
Greet Abu Bakr (R.A.) by reciting:

اَلسَّلَامُ عَلَيْكَ يَا اَبَا بَكْرٍ

AS-SALĀMU `ALAYKA YĀ ‘ABĀ BAKR

Peace be upon you, O Abu Bakr.

al-Bayhaqi

Then greet `Umar (R.A.) by reciting:

اَلسَّلَامُ عَلَيْكَ يَا عُمَرُ

AS-SALĀMU `ALAYKA YĀ `UMAR

Peace be upon you, O `Umar.

al-Bayhaqi

Thereafter make du`a' for them both.

al-Bayhaqi

Then face the Qiblah and make du'a silently for oneself, and all one's loved ones, as well as the entire ummah of the Prophet (P.B.U.H.) in general. Ask for all those permitted things which Allah alone can grant/fulfil.
It is worth noting that at peak times the guards will only allow people entrance from Bab as-Salam so that the crowd flows in one direction briefly pausing for Salam and then continuing out from Bab Baqi.

MIHRAB OF NABI (P.B.U.H.)

This is identified by an Arabic inscription on the wall that says that this was the place where the Prophet (P.B.U.H.) would offer Salah.
To stop people walking over this place, Abu Bakr built a wall to cover it only leaving that part uncovered where the feet of the Nabi (P.B.U.H.) were placed at the time of Salah.

MIMBAR (PULPIT) OF THE PROPHET (P.B.U.H.)

It is on the same place as the current Mimbar where the Jumu`ah and `Id Khudubat (sermons) are performed.

SUFFAH

The Suffah (platform/area or the area in the shade of a building) is an area where many of the Sahabah were taught by the Prophet (P.B.U.H.). Many people assume that the raised platform near Bab Jibril is the Suffah. According to researchers, this could not have been possible, as their research points to the Suffah being in line with the Masjid. The raised platform is not at such a position. These researchers claim that the raised area was in actual fact placed there by the Turks as a place where guards would gather and keep watch. Allah alone knows best.

The Pillars

ASATIN (singular USTUWANAH) – PILLARS

There are eight pillars in the Rawdah which have significance. Each pillar is marked on top individually. They are however not to be kissed, hugged or revered, but rather near them one may offer Salah and make du`a' to Allah. Most of these are pointed out by scholars .

Ustuwanah Hannanah (The weeping pillar)

It was on this spot that once a palm tree used to grow. Prior to the building of the Mimbar, Rasulullah (P.B.U.H.) used to lean on it while delivering the khutbah. When the mimbar was made, Rasulullah (P.B.U.H.) used that instead during the khutbah. It so happened when the change took place, such a piercing sound of weeping came from the tree, that those in the Masjid also started weeping. Rasulullah went to the tree and by placing his hand on it, its crying stopped. Rasulullah then said: "The tree cries because the Dhikr of Allah I was near it, and now that the Mimbar is built, it has been deprived of this Dhikr in its immediate vicinity. If I did not place my hand on it, it would have continued to cry till the Day of Qiyamah." This pillar is adjacent to what was Rasulullah's place of Salah.

Ustuwanah `A'ishah / Qur`ah

`A'ishah ((P.B.U.H.).A.) reports that Rasulullah (P.B.U.H.) said: "In this Masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such a manner, that to pray there they would have to cast lots to get a turn (Arabic for casting lots is Qur`ah)." People asked her to point out the exact spot. When she did not answer they sent her nephew `Abdullah ibn Zubayr. They watched him as he performed Salah at the same spot. They also watched his son `Amir also perform Salah at that spot. It was on this that they marked this spot as being the one `A'ishah ((P.B.U.H.).A.) had mentioned.

at-Tabarani

Ustuwanah Tawbah / Abu Lubabah

Abu Lubabah t was more furious with the Banu Quray~ah than others, when they went against their pledge with the Muslims, as he had trusted them the most. When they were defeated and taken captive he told them that they were to be killed by making a sign across his throat. After having done that, he became so grieved at this premature indiscretion that he could not rest. He thereupon came to the Masjid and at this spot where a date-tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allah, I shall not untie myself from here. And Rasulullah himself must undo my bonds." When Rasulullah heard this he said: "If he had come to me I could have begged forgiveness on his behalf. Now he had acted on his own initiative, I cannot untie him until his repentance has been accepted." For many days he remained tied there. His wife and daughter used to untie him for Salah or for when he had to answer the call of nature, and thereafter tie him up again. He remained without food and drink for so long as a result of which his sight and hearing were affected. In this state after many days Rasulullah was in Tahajjud prayer in the house of Umm Salamah, when he received the good news that Abu Lubabah's repentance had been accepted.

al-Bayhaqi and others

Ustuwanah Sarir

It is reported that Rasulullah used to make I`tikaf here, and also sleep here whilst in I`tikaf. There are also narrations that suggest he would lean on Ustuwanah Tawbah whilst in I`tikaf

Ibn Khuzaymah

Ustuwanah Hars / `Ali

Hars means to watch, protect or safeguard. This was next to where the door to the Prophet's (P.B.U.H.) room used to be and is thus the place where, according to scholars, some of the Sa#abah used to sit when attending to the security of the Prophet (P.B.U.H.) at night. `Ali used to be the one who mostly acted as such, for which it is often called Ustuwanah `Ali.

Ustuwanah Wufud

Wufud means caravans or delegations. Scholars tell us that when tribal leaders or their representatives used to arrive wanting to meet Rasulullah on behalf of their tribes, they were attended to at this spot. It was also here that the Prophet (P.B.U.H.) used to teach Din to them.

Ustuwanah Tahajjud

It has been noted that Rasulullah used to perform Tahajjud prayer at this spot and make excessive du`a'.

Ustuwanah Jibril

This has been marked as the place where Jibril used to visit Rasulullah. Today it cannot be seen as it lies inside the chamber of Rasulullah (P.B.U.H.). It is worth remembering that the entire area of the Masjid was walked and dwelled upon by the Prophet (P.B.U.H.) and his companions and is thus significant and of historical value to Muslims.

DU`A': FOR LEAVING THE MASJID

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِكَ

ALLĀHUMMA 'INNĪ 'AS'ALUKA MIN FAḌLIK,

O Allah, I ask for Your favour.

Other Places in Madinah

Jannah al-Baqi` (or Baqi` al-Gharqad)

This is the Graveyard of Madinah where rest many of the illustrious companions of the Prophet (P.B.U.H.).

Du`a': At Baqi`

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْبَقِيْعِ

AS-SALĀMU `ALAYKUM YĀ 'AHLAL-BAQĪ`

Peace be upon you, O inhabitants of Baqi`

al-Hakim

Make du`a' for it's inhabitants and pray for their forgiveness, as this was the practice of the Prophet (P.B.U.H.).

al-Hakim

Many buried here are those whom Allah I had used to propagate His Din. Through their efforts we have directly benefitted.

Badr:

The town of Badr is 12km to the south of Madinah. It is the place where in the second year of Hijrah a small army of very ill-equipped Muslims (313 in total) defeated the Pagan Arabs who had an army over three times the size and several times better equipped than their own.

Mount Uhud:

Regarding the mountain of Uhud, the Prophet (P.B.U.H.) has stated, "Uhud is a mountain that loves us, and we love it."

Ibn Majah

There one should visit the graves of the martyrs of Uhud. The most well-known of whom is the uncle of the Prophet (P.B.U.H.), Hamzah (R.A.).

Ahmad

Masjid Quba / Taqwa

This was the first Masjid built by the Muslims. It is situated in a village called Quba on the outskirts of Madinah, therefore a taxi will be needed to get there. Before going one should make sure one is in a state of purity.
It is Sunnah to visit on Saturday and perform two rak`ahs in the Masjid. In a Hadith it is mentioned that the Prophet (P.B.U.H.) used to visit Masjid Quba every Saturday.

al-Bukhari

It has also been mentioned that the Messenger (P.B.U.H.) has said, 'Whoever purifies him (or her) self at home and then goes to Masjid Quba and performs Salah, for him is a reward likened to that of `Umrah.'

Ibn Majah

Masjid Jumu`ah

It was here that the first Friday Salah was performed by the Prophet (P.B.U.H.). Near this Masjid was the home of our Nabi's mother's family.

Masjid Qiblatain

Here, during a Salah which the Prophet (P.B.U.H.) was performing, the direction of Qiblah changed from Masjid al-Aq]a to the Ka`bah. Nabi (P.B.U.H.) changed his direction and those standing behind him also changed their direction.

Masjid Ahzab

In this area there were seven Masajid. It was here that the defensive trench was dug by the Prophet (P.B.U.H.) and the Sahabah in the 5th year of Hijrah, to hold out against the enemies. This was known as the "Battle of the Trench".

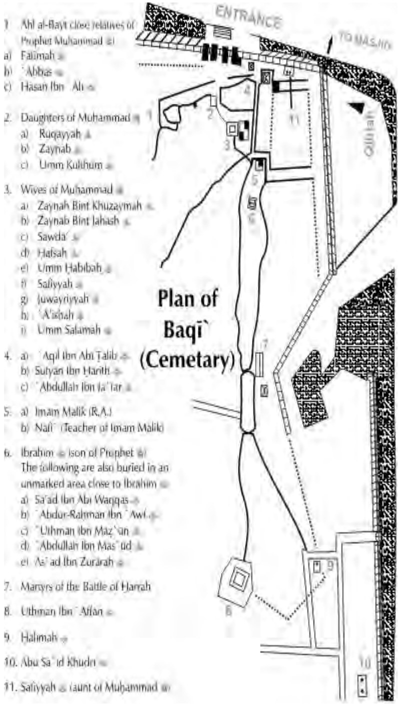
Masjid Miqat

This is the Miqat for those going from Madinah to Makkah. This Masjid is also called Masjid ash-Shajarah (The Masjid of the Tree) because it is built at the place where the Prophet (P.B.U.H.) rested underneath a tree when going to Makkah.
This Masjid is most commonly known as Masjid Dhul-Hulayfah because it is situated in that area.

Read also the biography of The prophet Mohammed available from The Islamic Bulletin website (Sealed Nectar) www.islamicbulletin.com

Free E-Books

http://www.islamicbulletin.com/services/books.htm



Du`a': At the graves of Uhud

اَلسَّلَامُ عَلَيْكُمْ اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ
وَاِنَّا اِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُوْنَ اَنْتُمْ لَنَا فَرَطٌ
وَنَحْنُ لَكُمْ تَبَعٌ فَنَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ

**AS-SALĀMU `ALAYKUM 'AHLID-DIYĀRI
MINAL MU`MINĪNA WAL MUSLIMĪN.
WA 'INNĀ 'IN SHĀ'AL-LAHU BIKUM LALĀḤIQŪN.
'ANTUM LANĀ FARAṬUN WA NAḤNU LAKUM TABA`.
FA NAS'ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.**

**Peace be upon you, the people of the land from those
who believe and submit. We are certainly to meet with you.
You are our fore-runners and we are following.
We ask Allah for ourselves and on
your behalf for peace (and ease).**

Taleemul Haq (Teachings of Islam)

Compiled by Shabbir Ahmed E. Desai

In the midst of growing influence of anti-Islamic, anti-natural and naked western culture and ethos, the need of Islamic way of life is enormous for this material life here in this world. However, the codes and rulings of shariat, a complete code of life, are based on the success and development for both the life here and hereafter. Islam has given its ruling and commandments to all the spheres of our individual and social life. The book "TALIMUL HAQUE (THE TEACHINGS OF ISLAM)' is a manual of Islamic worship according to the Hanafi Fiqh School. It has discusses the basic principle and practices of Islam e.g. Iman (belief and faith), Salaah (prayer), Saum (fasting), Hajj (Pilgrimage to Makkah Mukarramah) and Zakat which is also popularly known as "five pillars of Islam". These are the basic teachings of Islam which every Muslim must be acquainted with and follow accordingly before he/she proceed for further duties and rights of Islam. This book has given a unique explanation on this very topic in details. It also includes decrees and suggestions about various extraordinary or compacted questions.

The explanation given is in an easy and clear manner in the light and sprit of Qur'an and Sunnah. Special references of Hanafi viewpoints have been discussed as and where needed. The book was originally written for the Madrasa students but undoubtedly it is unique companion for him who is willing to learn the said basic teachings of Islam. In the last chapter, transliteration of important Arabic text has been added which will benefit those unfamiliar with the Arabic language or reading of its alphabets. We believe that this humble effort will benefit the readers in assimilating important teachings of Islam.

May we request you all, to remember us in your prayers.

Foreword

By Hazrat Maulana Shaykh Mohammad Zakaria Saheb Khandelvi (Nawwaral laahu marqadahu.)
Sheikhul Hadith Saharanpur, Muhajir Madinah Munawwarah.

For the teaching of pupils at the Primary Madras as this compilation of a few publications called `Taleemul Haq' was given to this humble servant (of Allah) by its publishers. I heard extracts from a few places and found it to be very useful in its organizers. His pleasure and love and give them as much ability as possible to follow the footsteps of Rasulullah Sallallaahu-Alaihi-Wa-Salam. May Allah Ta'aala grant the Muslims the concern for the education and correct upbringing of their children and save them from all mischief and problems and give each person a good death on his due time.

Maulana Abdul Hafez, (Saheb)
On behalf of: (Hazrat Sheikh) Mohammed Zakaria (Saheb)
Stanger, Natal. South Africa.
28 Sha-baan, 1401 Hijri.
1 July, 1981

(Hazrat Sheikh) Mohammed Zakaria (Saheb) was born on Thursday 11th of Ramadan 1315 Hijri (2/2/1898) Passed away at Madinah Munawwarah on Monday the 1st of Sha-baan 1402 corresponding to 24th May 1982 (Allah Ta'aala fill his qabr with Noor) AMEEN.

Foreword

By Masihu Ummat Hazrat Maulana Shah Mohammed Masihullah Khan Saheb Sherwani
Principal Madrasa Arabia, Miftahul Uloom, Jalalabad, INDIA

We Praise Allah the great and Pray for Allah's blessings to His Noble Messenger. This humble person had an opportunity of visiting the press of Dawatul Haq - Taleemul Haq and was very pleased to note the clear printing and script. I was also very pleased to note that the books are free from pictures of animate objects. May Allah Ta-ala Grant the best of rewards (to its Publishers.) May Allah Ta-ala grant His constant favors to serve the Deen with peace and ease. **Wasalam.**

(Harat Maulana Mohammed Masihullah Saheb the Late Mohammed Masihullah Khan Saheb (R.A) passed away on Jalalabad at the age of 83 years.

May Allah Ta'aala fill his Qabr with Noor.
Umzinto, Natal, South Africa.
25 Rabi Ul Awwal 1399 A.H -Friday 23 February 1979 A.D.

Foreword

By Hazrat Mufti Mahmud Saheb

(Grand Mufti of Darul Uloom Deoband, India)

Glory be to Allah and Salutations on the Holy Prophet Mohammed, (S.A.W.) Masha-Allah this publication called 'Talimul Haq' has been written on a very good pattern. In it, the basic beliefs, practices, character and devotional aspects (of a Muslim's life) have been explained.

If children read, understand and practice accordingly then Insha-Allah their lives can be moulded according to the Sunnah and they will be safe from ignorance and being led astray.

May Allah reward the writer and accept his service and grant as many people as possible the ability to have benefit from the publication. Ameen.

(Mufti) Mahmood Saheb. (Grand Mufti of Darul Uloom, Deoband.)

Stanger Natal. South Africa.

18 Ramadaan 1401.

20 July 1981.

Foreword

By Hazrat Mufti Wali Hassan Saheb (Mufti Shaikul Hadith of Jamiatul Uloom of Islamia Allama Binnori Town)

Karachi 5, Pakistan

To equip the youth of the Muslim Ummat with religious education and tanning is an important duty and whosever will take an active part in this field will be entitled to ample reward by Almighty Allah, Insha-Allah.

The writer was pleased to note that Shabbir Ahmed Desai Soofi has commenced a very beneficial publication in Urdu and English called 'Talimul Haq' to educate the Muslim children in their beliefs and practices. The rulings on Wuzu, Nammaz, Fasting etc., have been explained in simple language and have been derived from Behishti Zewar and Talimul Islam.

I persuaded through the early chapters of the publication and found the rulings correct in accordance with Islamic Fiqh (Theology). The printing is Nice. There is a great need for such publication in countries like South Africa.

Due to the sincerity of the author the publication is ready. May Allah reward him and grant the youth of the Nation the ability to have benefit from it.

(Mufti Wali Hasan (Saheb)
Mufti and Sheikhul Hadith, Jamiatul Uloom al Islamia, Allama Binnori Town
Karachi 5, Pakistan

Foreword

By Maulana Younus, Patel
Secretary of Jamiatul Ulama- Natal
Republic of South Africa

Sezela is peaceful little village on the South Coast of Natal. The magnificent sugar mill here had brought people of different faiths to this little village. It was the late Hajee Ebrahim E. Patel who drew up Hajee Shabbir Ahmed's attention to the lack of any Islamic Mission work in this area. In the year 1968 it was at Sezela that Hajee Shabbir Ahmed, son of the late Soofi Ebrahim Desai of Umzinto commenced an effort to impart basic Islamic knowledge to both the adults and the children of the area. This effort proved a great success and within a short time other villages and towns like Lawson Estate, Malagazi, Renishaw, Park Rynie, Ixopo, Umkomaas, ets., could also boast of having a little Madrasa for their pupils.

As most of the Madras's were established at places where pupils had no background of elementary Islamic Education, a definite need was felt for the text book in simple English, which would serve as a guide to both the pupils and the staff.

In the first chapter, the Taleemul Haq endeavors to explain to the beginners in simple language, the essential beliefs of a Muslim. Thereafter the laws governing Taharat, Ghusal, Tayammum and Namaaz are explained in the subsequent chapters.

In its compilation extensive use has been made of Mufti Mohammed Kifayatullah's, Taleemul Islam and publications of the Watervaal Islamic Institute.

Hajee Shabbir Ahmed is to be congratulated for the compiling, printing and publishing of Taleemul Haq.

May Allah crown his efforts with success.

(Maulana) Younus ER. Patal
225 Sayani Centre, Durban Natal

Foreword

By Maulana Osman K. Kadwa

Principal Madrasa Islamiah, Umzinto, Natal, Republic of South Africa

In every age and era, whenever the character, knowledge and action began to decline and degenerate, Almightily Allah Ta'aala always inspired some individuals to make an effort for the upliftment of Ummat.

In contemporary times, when generally the Muslim masses show indifference towards the basic fundamentals of Islam and are disinclined towards religious practices, Almighty Allah guided Hajji Shabbir Ahmed to publish the simplified, illustrated and easily understood "TALEEMUL HAQ", under the guidance of the Ulama.

Unlike other authors (publishers), he has not only undertaken the publishing of this book, but also teaches it.

By the grace of Allah Ta'aala this book has been accepted by students as well as by the Ulama.

Qari Ismail Desai (son of Hajee Shabbir Ahmed) has checked the references of the different Masaa'il, Corrected and amended the previous edition and has typesetted the entire book.

Due to the simple language, illustrations, etc, Alhamdulillah many Madras's here and abroad have included this Kitaab in their syllabuses.

The blessings and Duaas of the pious have played a vital role in the acceptance of this book. May Allah Ta'aala accept these valuable efforts of the publisher and reward him immensely in both the words and make this great work a means of his salivation.

I hope and pray that the Ummah at large will benefit from this valuable contribution. Aameen.
(moulana) Osman Massim Kadwa.
Principal : Madressa Islamiah.
Umzinto, Natal.

Transliteration

LETTERS REPRESENTING

THE ARABIC ALPHABET Phonology

The Arabic and English phonological systems vary extensively, not only in the range of sounds used, but also in the relative importance of vowels and consonants in expressing meaning. While English has 22 vowels and diphthongs to 24 consonants, Arabic has only eight vowels and diphthongs to 32 consonants.

أ	A	ض	Dd
ب	B	ط	Tt
ت	T	ظ	Dhh
ث	Th	ع	'A
ج	J	غ	R
ح	H~	ف	F
خ	Kh	ق	Q'
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	هـ	H
ش	Ch	و	Ou
ص	Ss	ي	Y

System of Transliteration

Code	Arabic	Pronunciation

`	ع	Approximate with "a" as in "a stick".
'	أ	Approximate with "a" as in "a stick".
ä	آ	Pronounce like two "a"s in succession.
dh	ض	Approximate with "d" as in "dark".
gh	غ	Approximate with "g" as in "good".
h	هـ	Pronounced as the "h" in "hill".
h	ح	Approximate with "h" as in "heart".
kh	خ	Approximate with "k".
q	ق	Approximate with "q".
s	س	Transliterated "s" should always be read as in "six", and should never be read as in "is".
s	ص	Approximate with a heavy "s".
sh	ش	Pronounced as the "sh" as in "shine".
t	ط	Approximate with a heavy "t".
th	ث	Pronounce as the "th" in "thin".
th	ذ	Pronounce as the "th" in "this".
th	ظ	Approximate with "th" as in "this".

AA	-	ا
B	-	ب
T	-	ت
Ṡ	-	ث
J	-	ج
H̲	-	ح
KH	-	خ
D	-	د
ZH	-	ذ
R	-	ر
Z	-	ز
S	-	س
SH	-	ش
S̲	-	ص
DH	-	ض
T̲	-	ط
Ż	-	ظ
‘A	-	ع
GH	-	غ
F	-	ف
Q	-	ق
K	-	ك
L	-	ل
M	-	م
N	-	ن
W	-	و
H	-	ه
A	-	ء
Y	-	ى

Diacritical Marks (Harkat)

A	-	ـَ
I	-	ـِ
U	-	ـُ

VOWELS:

EE	-	ىْ
AA	-	ا
OO	-	وْ

Bismil-laa-hir-rahmaa-nir-raheem.Nahmadul-laahal-'aliy-yal azeem wa nusal-lee'alaa rasoolihil kareem.

The First Kalima

Laa-ilaaha il-lal-laahu muhanmmadur rasoolullaah.

The Second Kalima

Ash-hadu al-laa-ilaha il-lal-laahu wa ash-hadu an-na muham-madan 'abdu-hoo wa rasooluh.

The Third Kalima

Sub-haa-nal-laahi wal-ham-du-lil-laahi wa laa ilaaha il-lal-laahu wal-laahu akbar wa-laa haw-la wa laa quw-wa-ta il-laa bil-laahil 'aliy-yil azeem.

The Fourth Kalima

Laa ilaaha il-lal-laahu wah-da-hoo laa sha-ree-ka la-hoo la-hul mulku wa la-hul hamdu yuh-yee wa yumee-tu bi-ya-dihil khairu wa hu-wa 'a-laa kul-li shay-in qadeer.

The Fifth Kalima

Al-laa-hum-ma in-nee a-'oozhu bi-ka min an ush-rika bika shay-aw-wa ana a'lamu bi-hee was-tagh-fi-ru-ka limaa-laa a\lamu hihee tub-tu 'an-hu wa ta-bar-ra'-tu minal kufli wash-shirki wal-kizhbi wal ma-'aa-see kul-li-naa aslam-tu wa aa-man-tu wa a-qoolu laa ilaaha il-lal-laahu muhammadur-raso`,lul-laah.

Iman (Belief) Mujmal

Aa-man-tu bil-laahi ka-maa hu-wa bi-as-maaihee wa sif;aa ti-hee wa qa-hil-lu ja-mee-ta ah-kaa-mi -hee.

Iman (Belief) Mufassal

Aa-mantu hil-laahi wa ma-laa-i ka-ti-hee waku-tu-hi-hee wa r u-su-il-hee wal-yaw-rnil aakhi-ri wal qadri khay-ri-hee wa shar-ri-hee mi-nal-laa-i ta-'aa-laa wal ba' si ba' dal maws.

Before Entering the Toilet

Al-laa-hum-ma in-nee a-'oo-zhu-bi-ka mi-nal khu-bu-si wal kha-baa-is:m

After Leaving the Toilet

Ghuf-raa-nak al-ham-du-ill-laa-hil-la-zhi azh-ha-ba 'an-nil-a-zhaa wa 'aa-faa-nee.

Doaa Before Commencing Wudhu (ablution)

Bis-mill-laa-hi wal ham-du-lil-laah.

Al-laa-hum-magh-fir lee zham-bee wa-was-si' lee fee daa-ree wa baa-rile lee fee riz-qee

Dua after Completing Wudhu

Ash-hadu al-laa-ilaaha il-lal-laahu wa ash-haduan-na Muham-madan 'abdu-hoo wa rasooluh. Al-laa-hum-maj 'al-pee minat-taw waa-bee-na waj'al-nee

minal muta-tah-hi-reen.

Bismil-laa-hir-rahmaa-nir-raheem.

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